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Library Services to Ethnocultural Minorities

LEONARD WERTHEIMER
Issue Editor

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LIBRARY TRENDS, a quarterly journal of librarianship, provides a medium for evaluative recapitulation of current thought and practice, searching for those ideas and procedures which hold the greatest potentialities for the future.

Each issue is concerned with one aspect of librarianship. Each is planned with the assistance of an invited advisory editor. All articles are by invitation. Suggestions for future issues are welcomed and should be sent to the Managing Editor.

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Introduction

LEONARD WERTHEIMER

SOME THIRTY YEARS AGO a humorous manual for tourists, *Savoir Vivre International* (Odé, 1950), informed its readers that Australia was entirely Anglo-Saxon. The situation has completely changed after World War II, and not only in Australia.

The accelerated economy of Germany, the Netherlands and Scandinavia has attracted temporary workers from southern and southeastern Europe; political unrest and adverse economic conditions have induced others to leave their countries and to settle permanently in others. In both cases the host countries have been faced with unexpected problems and tasks, caused by the presence of people with different languages, different ways of life, different expectations of public services. The pressing needs of housing, health, education, and work have obscured the equally vital role of public libraries.

Unfortunately, libraries were not prepared or equipped to carry out the new tasks; with no reliable information or examples at hand, each library has responded as best it could, searching for suitable personnel, for materials, for practical methods. Because this new service has not found its way into curricula of library science courses (except for isolated instances), and because published literature on the subject is scanty, it seemed desirable to bring together, in one issue of *Library Trends*, a collection of articles that would serve as a resource to librarians in many parts of the world. In the following pages, fourteen articles on various aspects of the new problems and some solutions are presented by a panel of distinguished authors from seven countries.

Leonard Wertheimer is a former Languages Coordinator, Metropolitan Toronto Library Board.

The overall subject to be discussed might be roughly stated as "the foreigner and his literature," but this would be misleading. For one thing, in some countries the adjective *foreign*, when applied to languages spoken by *citizens* of a country, is inaccurate to the point of being offensive. (Nevertheless, the word has been retained in the articles as and when used by the authors.) The articles attempt to deal with the principles, philosophy and practice of library services to minorities. Book acquisition is, of course, part of that practice, but there are several good manuals on foreign books acquisition, though these principally cater to the needs of colleges and universities. The more recently established services to ethnic minorities are, so far, reflected in but a scanty body of literature, widely scattered and lacking a link. It is hoped that this collection will bring together useful information and stimulate further development and progress in this vital area.

It seemed convenient to group the articles under four main headings. First is the nature and sociology of the target groups. David Cohen deals with ethnicity in its philosophical and social aspects. The worldwide significance of immigration is examined by H.C. Campbell, who pioneered library work for ethnic groups in Toronto. The particular situation of migrant (i.e., temporary) workers is explained by Johannes Fest, who did field research for the German federal government. The second section deals with the library functions necessitated by the situation previously described. Anna Lisa Wargren, of the Swedish Bibliotekstjänst, describes the difficulties of book acquisition and how, in Sweden, they are overcome. One of the most difficult yet necessary tasks, that of cataloging material in unfamiliar languages (and sometimes in non-Roman script) for bibliographic access, is expertly treated by Hans Wellisch, whose writings on the subject are numerous; and finally a rundown on the still inadequate training given at library schools is provided by Sylva Simsova, herself a distinguished teacher in London. In the third section, library services in five countries are described by authors actively engaged in their organization. Natalia Bezugloff reports on the state of the art in the United States, Marie Zielinska on Canada, Radha Rasmussen and Ivan Kolarik on Australia, Hans Vogt on Germany, and P.D. Stepanov on the far north of the U.S.S.R. The fourth section deals with special groups. Ruth Wertheimer and Kathleen Foy survey services to children of immigrants and their descendants, and Alois Stadler writes on children of migrant workers. Finally, Richard Heyser and Lotsee Smith present a statistical overview of library services to North American natives, i.e., Indians, Inuits (Eskimos) and others.

There may be disappointment at the restricted number of countries discussed here. Cultural pluralism, or at least culturally heterogeneous populations, exist in many countries. The editor can only advance weak explanations: efforts to secure contributions for India and Czechoslovakia were unsuccessful; more importantly, the knowledge and contacts of the editor and his collaborators were confined precisely to the countries here represented. It is in these countries, according to information obtained from *Library and Information Science Abstracts* and *Library Literature*, that the impact of immigration and migration is felt and responded to most by public libraries.

Those who read several, or perchance all, of the articles, will notice some similarity, even repetition, of certain points among them. This only demonstrates the similarity of the situations in the countries reported on, and of the authors' experiences. Rather than weaken the authors' papers, the editor asks the reader's indulgence and patience. Concerned readers are also earnestly encouraged to make use of the bibliographic references appended to most of the articles. (For reasons of space some citations were reduced, provided sources for further reference were given.)

We hope, however, that the present volume is not the last word on the subject, but that, on the contrary, it will initiate further research which will do better justice to the vital subject than does this modest effort.

Immense gratitude is owed to the authors, many of whom went to extraordinary efforts to prepare and deliver their articles under pressure of work and other commitments, even from a sickbed; to Marie Zielinska, who proposed the topic to the *Library Trends* Publications Committee, and to the committee for accepting it; and to the editor's wife, Ruth, who, besides coauthoring the article on services for children, assumed a major share in reading and editing the manuscripts.

Note. Wherever "English" is mentioned it means the *dominant* language of a country, and can be adapted *mutatis mutandis* to other countries; similarly "foreign" refers to a language other than the dominant one, and which is foreign to the dominant majority.

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Ethnicity in Librarianship: A Rationale for Multiethnic Library Services in a Heterogeneous Society

DAVID COHEN

IN THE UNITED STATES the notion that ethnicity is "in" is certainly encouraged by the multiplicity of references to it in both scholarly and popular sources of information. The struggle for recognition by racial and ethnic minorities, instigated by the black power movement in the 1960s, has catapulted into sharp focus the concept that America, far from being a "melting pot," is a country best described by such words as pluralistic, multicultural and multiethnic. "Ethnic pluralism" refers to the variety of ethnic minorities, each of which wants equality of opportunity in addition to a group identity that will be accepted by all other groups in society. It is typical of ethnic minorities that they do not have sufficient power to fulfill their needs and are constantly striving to overcome discrimination, prejudice and stereotyping.

In its simplest definition, the condition of belonging to a particular ethnic group constitutes "ethnicity."[1] A concomitant quality is ethnic pride. As a new concept, ethnicity has been in a state of constant growth and development since Glazer and Moynihan startled us with their book *Beyond the Melting Pot,* which underscored the existence of ethnic enclaves in the neighborhoods of New York.[2] Instead of homogenized, assimilated Americans, they found heterogeneous national groups identified particularly by their cultural differences and special interests.

In essence, ethnicity rejects assimilation as well as separatism and thrives on a positive, irreducible diversity. It is especially suited for the defense of minority rights, which may be impaired, however, by mani-

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festations of chauvinism and racism. The following is an appropriate statement from the spring 1975 conference of the National Education Association and the Council on Interracial Books, which was concerned about attacks on multiethnic textbooks and library materials.

> Ours is a multicultural society. Our population includes U.S. citizens of European, Asian, African, Central and South American, Caribbean and Native American descent. All of these groups have contributed to the total cultural fabric of our society. Our laws, music, art, language and literature reflect the values of this diversity. Our public educative process is obligated to reflect this reality. All people have the right of access to materials that express the rich multilingual, multicultural nature of our society. Our heritage of freedom of speech and freedom of inquiry demands this. The goals of a democratic society require it.[3]

To understand ethnicity one must know a good deal about the physical, linguistic, cultural, and religious characteristics typical of an ethnic group. People in a society who share a historic identity and consciousness based on cultural commonality or territorial ties, or a group of the same race or national origin, speaking the same language and/or sharing a common, distinctive culture, constitute such a group.[4] Common racial identity alone does not make an ethnic group; a sharing of history and cultural tradition is necessary.

Librarianship is closely related to ethnicity in that it intends to serve all the people in the community and so must find ways to reach people from all the ethnic groups in the library orbit, users and nonusers. This relationship can only be maintained on a continuing fruitful basis by means of creative collection building and innovative programs and services for these ethnic groups. In order to do this successfully as professionals, we must have a thorough understanding of and sensitivity to the factor of ethnicity in the heritage, behavior and lifestyles of the people in the local community.

What the Social Science Disciplines Tell Us About Ethnicity

In a long introduction to the second edition of *Beyond the Melting Pot*, Glazer and Moynihan analyze their previous findings with the hindsight of seven years of experience. Here are their key observations:

1. Ethnicity in New York remains important; it will continue to be important to the politics and culture of the city.
2. Negroes and Puerto Ricans can be seen as the latest of a series of ethnic groups (Germans and Irish, Jews and Italians) that have come as immigrants to New York with its basic cultural characteristics, particularly the family structure.

3. The prediction that religion would be a major line of division has been replaced with the observation that "ethnicity and race dominate the city, more than ever seemed possible in 1963" (p.ix).
4. Ethnicity and ethnic identity persist; in fact, ethnicity is a real basis of political and social action.
5. The enclaves mentioned above, according to more recent data, still conform to distinctive residential patterns which characterize most ethnic groups.[5]

The events of the 1960s and 1970s in relation to the upsurge of ethnic groups looking for recognition have drawn the attention of scholars in the social sciences. In a special issue of the *International Journal of Group Tensions* the attitudes and findings of different academic disciplines reveal a wide range of positions on ethnicity. The issue editor, Joseph B. Gittler of Yeshiva University, stated at the outset that ethnicity, meaning the call for group affiliation and identification "has in recent years resonated with robust pitch and wide range."[6] He noted that in New York City there are seventy-five groups of varied ethnic complexes seeking recognition and confirmation. There is also the political evidence of:

1. Jews, blacks, Irish, Hispanics, who have separate organizations in the police department, as well as in other employment services;
2. bilingual school curricula, not only in Spanish, but also Chinese, French, Italian and other lanuages; and
3. politicians seeking, as usual, the potency of the ethnic vote, representing organized responses to prejudice and discrimination.

Reference was also made to Horace Kallen, father of the concept of cultural pluralism, who voiced the hope that the wealth of each cultural heritage would enrich the other with strength and vigor—contrary to the myth of the melting pot.[7]

The political scientist in this group of authors, Rita W. Cooley of New York University, declared that: "there is not a scintilla of evidence that ethnicity is declining as a major political factor in the United States. Whether one applauds or deplores this phenomenon, one thing is certain, political scientists along with other social scientists and historians will have to continue to grapple with ethnicity, in all of its elusive nuances, if they are to explicate the deepest realities of American politics."[8]

This clearcut statement is followed by that of the economist, Felicia Deyrup of the graduate faculty of the New School for Social Research (New York City), whose position is that while economists can tell much about the treatment of minority groups in the work force, they must turn to sociology and social psychology to identify the roots of discrimination, which lie not in men's work relations but in their perceptions of one another.[9]

Social psychologists Bertram Cohler and Morton A. Lieberman of the University of Chicago concluded from their study of Irish, Italian and Polish groups' "life satisfaction and psychological impairment" that the ethnic affiliation of both the first and second generations was strongly associated with patterns of behavior used in achieving a successful adaptation. "Such findings suggest that we should approach evaluation of mental health among persons in particular ethnic groups with an appreciation of the particular value orientation of that group and not from the perspective of textbook ideals."[10] What is suggested here is that professionals must get to know that value orientation which, in essence, is the synthesis of the old and new cultures reflected in a distinct ethnic personality.

Anthropologist June Macklin of Connecticut College stated that American anthropologists came rather late to the study of American ethnic minorities, primarily because of their overwhelming focus on primitive man.[11] However, since World War II there has been some cautious and limited activity concerning the new ethnicity. Two themes have emerged thus far, namely, that there is much intragroup heterogeneity and that ethnicity is a dynamic concept which must be carefully explored in each case. We are assured that ethnicity will continue to attract the interests of anthropologists as enthusiastic participants in what looks like a burgeoning industry.

Of the two sociologists represented in the 1977 symposium, one, Andrew M. Greeley of the University of Chicago, is a leading exponent of ethnicity; the other, Stephen Steinberg of Queens College, is a strong skeptic of ethnicity as a viable concept. Dr. Greeley, as director of the Center for the Study of American Pluralism and the National Opinions and Research Center, provided outstanding demographic data about the leading eastern and southern European ethnic groups. He stated that between 1940 and 1970, these groups achieved not only parity but superiority in the American educational and economic struggle: "The stereotype of the 'blue-collar ethnic' then is demonstrably false of the ethnics born after 1920, a group which for the most part would be the sons and daughters of immigrants. It took just one generation to eliminate the blue-collar fact. For those born after 1920, the more appropriate appellation would be 'white-collar ethnic.' But myths yield grudgingly to facts."[12]

Prof. Steinberg conceded that ethnicity is certain to remain a potent force in American society for the foreseeable future. However, he agreed with Gunnar Myrdal that this new ethnicity lacks clarity in meaning and content and that "therefore one must characterize this movement as

upper-class intellectual romanticism."[13] The prediction is that the fad of ethnicity will eventually pass and be forgotten due to the likely erosion of the ethnic cultures and communities in the United States. Another strong critic of the new ethnicity is the Harvard sociologist Orlando Patterson, author of *Ethnic Chauvinism: The Reactionary Impulse.* He has contended that the recent revival is dangerous because it plays down the real issues of poverty and unemployment in the search for roots and psychocultural identity, that it obscures the tough issues of racism, sexism and environmental assault.[14] Patterson calls for a universal culture with a truly egalitarian social order best described by the replacement of a chauvinistic ethnicity with humanistic socialism.

Irving Howe, author of *World of Our Fathers,* offered a more modulated support of this position. After conceding the sentimental and nostalgic appeal of ethnicity, Howe claimed that ethnicity: "misreads or ignores the realities of power in America. The central problems of our society have to do, not with ethnic grouping, but with economic policy, social rule, class relation....vast inequities of wealth,...high levels of unemployment."[15] Raising our racial and ethnic consciousness, according to this view, will divert us from the social and political militancy necessary to effect changes toward a more equitable society, such as democratic socialism.

A useful summary statement of the rationale of ethnicity comes from the U.S. Civil Rights Commission's *Civil Rights Digest* of fall 1978. The entire issue deals with "Ethnicity Made in the U.S.," and it is pointed out that even white ethnic groups who have "made it" suffer from prejudice and stereotyping, and that while "ethnicity has its uses and misuses,...most observers readily agree that a healthy respect for diversity can form the basis of a sounder coalition for social justice for all Americans."[16]

Kathleen McCourt, a sociologist at Loyola University (Chicago), in an article on the "Self-Conscious Neighborhood," has provided an "ombudsmanlike" position on the impact of ethnicity on Americans who live in cities: "In one sense, it is not very important at all. There is no evidence that a majority of the white, non-Hispanic individuals beyond the second generation interpret much of their daily experience in ethnic terms."[17] However, in other ways the ethnic experience has been and continues to be both real and important. McCourt's case is as follows:

1. Americans are products of particular ethnic histories, and there is a good deal of evidence suggesting that the impact of those histories continues to shape individual behavior today, such as:

a. involvement of Irish in electoral politics;
b. special emphasis by Jews on education for their children;
c. differing responses of Irish, Italians and Jews to pain;
d. reluctance of East Europeans to leave a neighborhood when it goes through racial change; and
e. importance of family ties to Catholics and Jews as compared with Protestants.

2. Ethnicity is a salient group characteristic in some situations for some groups, e.g., the reaction of Jews to the projected Nazi march in Skokie, Illinois, and the efforts of the Italians to form their own antidefamation league to overcome negative stereotypes in the media.
3. The ethnic experience is being reproduced today for other, more recent immigrants. For example, the easing of immigration laws has brought into New York City alone significant numbers of Latin Americans, East Asians, Israelis, and Russians.
4. The ethnic experience is the country's working-class history. The past struggles of today's grandparents and great-grandparents are not lost on the new generation of sons and daughters, despite today's upward mobility.

There is much to consider in the appraisal of the role of ethnicity in the body politic, especially in our local communities. The positions presented above must be carefully examined to avoid any "pie in the sky" approach to the ethnic groups which surround the neighborhood branches of the public library. Understanding the parameters of ethnicity as reflected in the behavior and attitudes of people is a basic requirement of all professionals, both librarians and others whose prime responsibility is community service.

Impact of Ethnicity on Interpersonal and/or Interethnic Relations: Diverse Value Systems

The raison d'être for delving so deeply into the ramifications of ethnicity is to extrapolate information dealing with behavior and attitudes which distinguish the different ethnic groups so that these citizens can be dealt with more effectively as prospective library patrons. There is a great deal to be learned about the groups served in terms of sensitivity, understanding and precise knowledge about ethnic lifestyles both in cognitive and emotional patterns.

For help in this very delicate area, we must turn to workers in the mental health field. According to Joseph Giordano, director of the Louis Caplan Center on Group Indentity and Mental Health (which is part of the American Jewish Committee's Institute on Pluralism and Group Identity), a flexible multiethnic approach is necessary in services to those ethnic groups calling for neighborhood preservation and

expansion of mental health facilities. In *Ethnicity and Mental Health,* he maintained that ethnicity from a clinical point of view is more than a distinctiveness defined by race, religion, national origin, or geography: "It involves conscious and unconscious processes that fulfill a deep psychological need for security, identity, and a sense of historical continuity. It is transmitted in an emotional language within the family and is reinforced by similar units in the community."[18] In other words, we must know more about the cultural and ethnic factors in behavior which can be identified by studying the pervasive norms, customs, values, and roles that surround our institutional life.

Pursuing this line of thought further, Richard Baron, research associate at Horizon House Institute, pointed out that "only in the last decade has the view of America as the successful 'melting pot' been seriously challenged by sociologists, and only recently have mental health professionals been willing to admit that community treatment services have fallen short of their goals in ethnic communities."[19] He proposed that services to minority groups require awareness of special needs and solutions to overcome biased generalizations. Sensitivity to specific group needs is necessary here as well as in the field of library services.

Many more studies are needed of the kind done by Corinne Azen Krause in her book *Grandmothers, Mothers and Daughters.* This was an oral history study of ethnicity, mental health and continuity of 225 Jewish, Italian and Slavic-American women encompassing three generations, supported by the Institute on Pluralism and Group Identity. The study was an effort to identify specific information about the relationship between cultural background and the experiences, attitudes and values of ethnic women. Overall, the evidence points to the enduring strength of ethnicity. More than 60 percent of the young women interviewed viewed their identity as "important" and felt an attachment both to their own ethnic community and to people elsewhere who share their heritage. At the same time, young women are also becoming more alike across ethnic lines.[20] One surprising finding was the high proportion of women who considered learning the European language of origin important; several were found to be studying Italian, Slovak or Yiddish. These findings are again a reminder to professionals that they must take family relationships into serious account in the effort to provide effective services.

Another example of a pertinent study is one done by Frances E. Kobrin and Calvin Goldscheider, entitled *The Ethnic Factor in Family Structure and Mobility.*[21] The authors surveyed 3342 cases in Rhode

Island involving families of Protestants, Catholics, and Jews, plus French Canadians, Irish, Italians, and Portuguese. They insisted that studies of family behavior and social mobility are incomplete if they ignore ethnic variations. The data here, for example, show that variation in marriage behavior is greater among Catholic French Canadian, Irish, Italian, and Portuguese groups than between Protestant and Catholic groups. Many other areas of social behavior show similar results. The keynote is diversity as well as ethnicity.

Development of Programs and Services with an Ethnic Content

In order to design library programs with an ethnic content, there must be a gestalt, an integrated approach based on the understanding that we live in a country not only pluralistic in the general sense, but multiethnic. For the past fifteen years, under pressure from ethnic and professional groups, publishers have made significant strides in making available library materials dealing with ethnic minorities. Library collections already reflect this significant output by the publishing world. This does not mean we have solved the problem of providing sufficient and adequate multiethnic materials. Clearly, we can still use more and better-quality materials that deal with ethnicity. However, it is important that the ethnic patrons for whom these materials are intended be drawn into the library orbit by alert and understanding professionals who are prepared with services meaningful to these patrons. The dividend for the profession in successful approaches to the ethnic minorites is that these citizens become not only friends of the library, but also stalwart and vigorous supporters of libraries around budget time.

How is this programming to be carried out unless it is done as a special approach for a particular group? Unfortunately, the delegates to the November 1979 White House Conference on Library and Information Services, under pressure to finish their business within a very punishing deadline, voted down a resolution by petition that made a strong plea for legislation to support library services for ethnic groups; they claimed it represented special pleading. In order to reach a substantial segment of the population which is unserved by libraries, it makes sense to pay greater attention to the ethnic minorities in local communities. If we do not accept this challenge to the profession, we may have to call another White House conference to deal explicitly with this problem.

A document was prepared for the White House conference entitled,

Issues and Resolutions: A Summary of Pre-conference Activities. It represents the myriad resolutions and recommendations from fifty-seven governor's conferences and many professional societies and associations. Concerned citizens from all over America wrote hundreds of letters. Following is a concise outline of what was said about the library's support, through activities performed by libraries, government and educational institutions, for meeting personal needs (theme 1 of the conference) with a focus on ethnic identity and cultural heritage.

Libraries should:

1. Place a high priority on determinig the ethnic makeup of the community to develop relevant collections and services.
2. Extend ethnic services.
3. Set up programs designed to acquaint librarians with multicultural literature.
4. Recruit volunteers of all ethnic backgrounds and provide orientation, coordination and continued education.
5. Develop collections that reflect the cultural heritage of the community.
6. Maintain up-to-date collections with materials reflecting the minority characteristics of the American society.
7. Designate one library as a multi-ethnic branch where cultural and ethnic materials are housed and personnel are trained and knowledgeable.
8. Through public service announcements, emphasize to the public the need and importance of preserving our past records and history.
9. Present television documentaries of past events and their effect on the lifestyle we have grown accustomed to.

Government should:

1. Develop flexible funding policies which allow free access to information on various cultures and ethnic groups.
2. Provide financial and other incentives to promote more acquisition of cross-cultural and ethnic materials by libraries.
3. Enact a "national Indian omnibus library bill," to include funding for training of certified [North American] Indian library workers, materials and dissemination, construction, technical assistance to new or developing libraries, services to Indian studies programs, an information needs survey and special purpose program grants and contracts.
4. Establish a "national Indian library center," Indian library networks, Indian library consortium, legislative set-asides and interagency coordination of Indian library services.
5. Make available Federal funds for the collection and dissemination of traditional items of ethnic folk expression, both verbal and nonverbal.
6. Contribute funds to state and local government for the purpose of fostering access to information on cultural heritage.
7. Develop criteria and standards for Indian libraries and focus on library information programs by Indian organizations.
8. Support Indian writing and publication and establish continuing communication with Indian tribes and organizations.

Educational Institutions should:

1. Include required courses on ethnic, cultural, bilingual and human relations in the education curriculum for librarianship.
2. Provide schools with library collections which include literature depicting varied cultures and ethnic groups in a realistic manner.[22]

This is a creative and demanding grassroots agenda which should be followed up with tremendous lobbying efforts by professionals and citizens who believe a multiethnic America needs to be strengthened and unified by library services with a multiethnic content.

On April 1, 1980, the 1980 U.S. census began to count the population in the country. Final results will be available by January 1, 1981. The census form contains seven questions about personal identity, marital status and ethnic background of each household member. What a tremendous challenge these results will be to the library profession in reaching ethnic groups in the neighborhoods! The programs and services developed should contain the following basic principles:

1. There must be a strong community involvement in the design and operation of all programs, once it has been ascertained that they are needed and desirable.
2. Finely tuned service delivery systems which take into account cultural patterns and traditions must be built on the existing community network of neighborhoods, church, ethnic, and social groups.
3. Trained professionals must be thoroughly sensitized to the social, familial, ethnic, economic, and political characteristics of the people in their neighborhoods.[23]

Conclusion

Through the work of the Library Training Section of the U.S. Office of Education, institute programs to train librarians for service to minority groups have been developed at the Queens College Graduate School of Library and Information Studies. Since 1972 the school has been engaged in sensitizing professionals to the needs of ethnic minorities. At first, programs concentrated on the so-called disadvantaged minorities, i.e.,blacks, Hispanics, Asians, and native Americans, but were subsequently expanded to cover all other racial and ethnic minorities who are subjected to prejudice, discrimination and stereotyping. A commonality of interest in the problems confronting the ethnic minorities in our country was found. Overcoming these problems and strengthening the identity and pride of these groups will be necessary in developing a consensus for neighborhood coalitions. The library profession can contribute to this advance in human intergroup relations by its concerns, commitment and extraordinary services to the ethnic groups in the urban centers of the United States.

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The Migrants

JOHANNES FEST

In Europe after World War II, a form of migration was practiced which was beneficial both for the migrant workers and for the countries of origin and reception, but has remained controversial because of its contradictions and social consequences. On the other hand, this specifically European pattern of migration decisively changed not only the existing traditional ideas about immigration but, very probably, immigration itself.[1]

Before and during the standardization of European migration policy by the European Economic Community (EEC), all the participating countries experienced considerable demographic shifts which contributed to ethnic and racial variations in the dominant societies, and introduced the present cosmopolitan physiognomy of European society. Despite the immigration and integration of millions of refugees and expellees (e.g., the Federal Republic of Germany) or "nationals" from a colonial heritage (e.g., the United Kingdom, France, Belgium, Netherlands), the stabilization of postwar societies in Europe can be attributed to the attractive opportunities for immigrants for both economic and free personal development. Europe's flourishing industries created an insatiable need for labor and attracted, and at the end actively sought, laborers from less-developed or partially developed countries.

The European countries receiving migrant workers had only recently ceased sending emigrants themselves; and had, within a few centuries (especially in the nineteenth century) helped to populate

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almost four continents. Now they suddenly became host to millions of foreign people from neighboring countries and southern European countries on the Mediterranean. They thereby found themselves in a role which neither they nor others before them had experienced.

The migration was one of the largest in history. According to official statistics of the EEC, millions of foreign workers live within its member states (see tables 1 and 2). The figures have remained roughly the same but must be increased to approximately 12-15 million if family members, as well as migrants in Switzerland and Sweden, are included. The presence of these migrants in the west and north of Europe is an enormous challenge to the traditional multinational fragmentation of the European states.

Opinions vary widely on the cause of migration and its complex motivations. It could have been a dynamic force for European cooperation and enriched both the sending and receiving countries in the area of educational and cultural cooperation, had not this specifically European form of migration been determined exclusively by economic considerations. The EEC was in its initial stage a "common market," that is, a primarily economic entity without cultural ambitions. The policy of free movement of manpower followed the then-current notions of economic development.[2] Because of their functional and quantitative concept of development, the theorists tended to view human labor abstractly and to consider it much as they did economic growth rates, that is, as freely disposable quantities.

Sociologically, the occupation of migrant workers in western and northern Europe is both a function of employment policy in the receiving countries and a function and expression of the modernization and development of the economic and social systems of the sending countries. This point will be considered further in discussion of the special tasks of public libraries.

This model of modernization finds its clearest expression in the so-called principle of rotation. This means that workers merely rotate between the sending and receiving countries according to a determined plan. An individual remains in the receiving country for no longer than three to five years. Viewed over the short term, this rotation is intended to export those social tensions caused in the sending countries by the inner migration of people from country to city and by lack of jobs. The migrant workers can use their savings either to support their families at home or as an investment after their return to their home country. In addition to the economic function, however, this pattern of migration also has a long-term socialization function. The migrant worker abroad

TABLE 1

MIGRANT WORKERS IN EUROPEAN IMMIGRATION COUNTRIES, 1977

Country	*Total Population*	*EEC Countries*	*Migrant Workers Nonmember States*	*Total*
Belgium				
Absolute	9,890,000	169,500	135,500	305,000
Percentage	100	1.71	1.37	3.08
Denmark				
Absolute	5,070,000	14,001	28,866	42,867
Percentage	100	0.27	0.57	0.84
Federal Republic of Germany				
Absolute	61,480,000	407,401	1,481,184	1,888,585
Percentage	100	0.66	2.41	3.07
France				
Absolute	52,920,000	300,000	1,600,000	1,900,000
Percentage	100	0.57	3.02	3.59
Ireland				
Absolute	3,160,000	801	1,974	2,775
Percentage	100	0.02	0.06	0.08
Italy				
Absolute	56,190,000	23,915	35,123	59,038
Percentage	100	0.04	0.06	0.10
Luxembourg				
Absolute	360,000	31,500	17,600	49,100
Percentage	100	8.75	4.89	13.64
Netherlands				
Absolute	13,770,000	55,000	126,262	181,000
Percentage	100	0.40	0.91	1.31
United Kingdom				
Absolute	55,930,000	632,000	1,033,005	1,665,005
Percentage	100	1.12	1.85	2.97

Source: Commission des Communautées Européennes. "Main- d'œuvre étrangère occupée dans les Etats membres répartie par nationalité—1977" (COM(79) 115). Brussels, March 23, 1979; and *Fischer-Welt-Almanach 1978*. Frankfurt, 1977.

TABLE 2

MIGRANT WORKERS IN EUROPEAN IMMIGRATION COUNTRIES, BY NATIONALITY, 1977

Countries of Origin	*Countries of Employment*									*Total General EEC*
	Belgium	*Denmark*	*France*	*Germany*	*Ireland*	*Italy*	*Luxembourg*	*Netherlands*	*United Kingdom*	
EEC Member States										
Belgium		176	25,000	9,192	13	771	7,500	17,368	7,500	68,500
Denmark	700		1,000	3,065	59	360	100	180	2,000	7,500
France	39,000	1,013		43,630	188	5,763	7,900	2,000	16,500	118,000
Germany (F.R.G.)	10,500	5,320	25,000		225	8,955	4,200	12,887	71,000	138,000
Ireland	600	408	1,000	1,170		177		180	452,000	456,000
Italy	89,200	955	230,000	281,224	217		10,800	12,000	72,000	696,000
Luxembourg	2,000	5	2,000	1,228		41		60	500	6,000
Netherlands	17,500	1,005	5,000	42,645	99	1,543	700		10,500	79,000
United Kingdom	10,000	5,119	11,000	25,247		6,305	300	10,000		68,000
Totals	169,500	14,001	300,000	407,401	801	23,915	31,500	55,000	632,000	1,634,000
Nonmember States										
Algeria	3,000	191	440,000	1,400					600	445,000
Greece	9,500	404	5,000	162,495	9	963		1,949	50,000	230,000
Yugoslavia	2,800	4,459	50,000	377,206		4,354	600	8,040	4,000	451,000
Morocco	29,000	999	130,000	15,244				29,154	2,000	206,000
Portugal	5,700	169	475,000	60,160	12	1,493	12,900	5,198	10,000	570,000
Spain	29,300	698	265,000	100,311	34	2,286	2,200	17,492	37,000	454,000
Tunisia	4,200	88	70,000	10,000				1,081	200	85,000
Turkey	17,000	6,440	25,000	517,000	8	384		42,365	3,000	612,000
Others	35,000	15,418	140,000	236,901	1,911	25,623	1,900	20,983	926,205	1,406,000
Totals	135,500	28,866	1,600,000	1,481,184	1,974	35,123	17,600	126,262	1,033,005	4,459,000
TOTALS	305,000	42,867	1,900,000	1,888,585	2,775	59,038	49,100	181,000	1,665,005	6,093,000

Source: Commission des Communautées Européennes. "Main- d'oeuvre étrangére occupée dans les Etats membres répartie par nationalité—1977" (COM(79) 115). Brussels, March 23, 1979; and *Fischer-Welt-Almanach 1978*. Frankfurt, 1977.

becomes acquainted with developmental values which will eventually enable him to act as a link between his homeland and the outside world.[3]

This concept of modernity and development which initially found emphatic favor continues only in Switzerland. In the countries of the EEC it has been replaced by the reality of de facto immigration. Migrant workers no longer stay temporarily, but permanently; their ties to their homeland weaken; the seductions of a consumer society become stronger; and they are faced with a decision either to return to their homeland or to bring their families abroad. When this happens, the sending country loses a source of regular payments, and the receiving country gains an ethnic or racial minority. If the minorities cannot be assimilated, ghettos develop. In Western Europe's welfare states, the social institutions of the migrants soon demand equal social treatment and ultimately equal political rights. Pressure for cultural assimilation grows, though the sending countries continue efforts to strengthen the national and cultural ties of their citizens. Above all, the children are torn between these divergent loyalties. They are caught between cultures and become, to use a common phrase, illiterates in two languages.

This accumulation of tension between the theoretical model of modernization and the actual situation as it has developed over twenty years has led to the so-called migrants' question, that is, the challenge to a society which has always accepted the usefulness of migration and has not avoided the cost of the social consequences, but refuses to do justice to an altered social situation through a comprehensive political concept. The development of such a political concept is delayed by the fact that the receiving countries do not view themselves as countries of immigration according to the traditional pattern. They absorb migrant workers according to the needs of the labor market, but in their view, the workers have neither a natural nor an acquired right to immigrate.

The 1957 Treaties of Rome,[4] by which the EEC was founded, already limited the workers' freedom of movement by allowing member states to take steps based on police powers according to international law. This limitation applies all the more to workers from associated and third countries, whose work and residency permits are dealt with as domestic affairs according to the administrative judgment of the authorities. Such regulations which depart entirely from classical immigration policy were universal after World War II both within the EEC and in countries such as Switzerland and Austria. Only Sweden, not a member of the EEC, departs from this general European practice. In the mid-1960s Sweden declared itself an immigration country offering free language training, active and passive suffrage after a three-year

stay, and free choice of the degree of integration, and calls all foreign nationals "immigrants" even if the length of their stay is uncertain.[5]

The granting of residency permits to migrant workers in the European countries was flexibly regulated to meet the needs of a comprehensive international labor market in which the migration of workers should not be tied to continuous demographic shifts. Since, however, the Organization for Economic Cooperation and Development, formerly the Organization for European Economic Cooperation (OECD/OEEC) and the EEC labor markets developed legal regulations of freedom of movement and of social security of migrant workers, in accordance with the successive policies of the Marshall Plan, a distinction between classical immigration and temporary migration after the European pattern can no more be made than a distinction between the emigration and temporary employment abroad.[6] For this reason it is difficult to describe this European migration model in ordinary terms.[7]

To this day, within the EEC the fiction is retained—not least out of consideration for the sending countries and their development expectations—that the migrant workers are living only temporarily in the industrial states. Ray Rist, in an analysis of the paradigmatic German situation, has considered this "collective denial," this ignorance of the European countries regarding de facto immigration, and has questioned the political and social pluralism of modern Europe against the background of contemporary European history.[8] When Rist compiled his material, immigration had already peaked, that is, the process had been halted. The official policies of the EEC had until then met the economic interest of the countries involved, which had granted each other preferential status as member of the community. However, the social damage caused by immigration was becoming all the more manifest and was penetrating gradually the consciousness of broad segments of the public.

Since the EEC could no longer cover its labor needs from the reserves of workers in the member states, the common doctrine of mutual benefit soon aroused the interest of other countries which through bilateral treaties had entered the European labor market. This expansion of the EEC betrays at once the weakness of its migration policy: the labor demand can only be met by drawing on resources outside the nine member states.

The third countries today supply the largest contingent of migrant workers—73 percent. They come from Turkey, Yugoslavia, Portugal, Algeria, and Spain.[9] For socio-cultural reasons these migrants pose additional problems, since almost 2 million of them are Moslems: many

migrants to France come from several North African countries; the Turkish migrants to West Germany. The employment policy of the EEC tends to impose on member states several constraints by establishing varying stages of admission to the community: full membership, applicants for membership, associated countries, and third countries. This sequence of stages toward a closer relationship to the EEC yielded a freedom of movement for additional workers in what might be termed an immigration spiral, that is, an automatic and unavoidable demographic shift in the affected countries.[10] But even the normal flow of migrant workers within Europe soon grew out of control, became anarchical,[11] irregular, and as speculative as the industrial growth rates themselves. In the second wave of immigration, after the recession of 1966-67 and until the 1973 oil crisis, this foreign population amounted to 6.6 million migrant workers within the community.[12] In order to consolidate and stabilize the immigration and to hold off the masses of new migrants at the borders, migration policies had to be bilaterallly revised and comprehensive employment policies for foreign workers had to be developed in the receiving countries.[13]

The governments of the sending countries learned that their development problems could not be mitigated by the doctrine of mutual benefits of labor migration. The structural problems of these countries could not be resolved over the short term. These countries faced the problem of nonreturning nationals in widely varying ways. At the time, only the declining numbers of Greek and Spanish migrants reflected development trends in their home countries. The only advantage remaining to the sending countries—namely, a temporary and partial improvement of the balance of payments caused by massive transfers of workers' earnings for future investment in the home country—diminished drastically during the recession years from 1974 to 1977, when Turkish migrant workers lost their jobs en masse. Transfer funds dropped by over 60 percent, and in 1978 by an additional 23 percent. The sudden absence of these funds in Turkey contributed to an unprecedented financial and economic crisis and a political standoff, which taken together heightened Turkey's dependence on international credit conditions.[14]

The first wave of emigration in the 1960s consisted in part of trained but unemployed skilled workers. Uprooted country people accounted for subsequent mass emigration, which caused the desolation of many rural regions of such countries as Turkey and Portugal. Castles and Kosack began their classic work on immigrant workers in Europe in 1973 with the hypothesis that "labor migration is a form of development

aid given by poor countries to rich countries," and they succeeded in demonstrating the truth of their contention.[15] In a retrospective report, the OECD later argued:

> In the post-war climate of European reconstruction, there was a certain measure of agreement between the ethical and legal principles and the practical interests of the international community, that manpower shortages which were holding up the repairs to the productive apparatus should be alleviated by improving the use of human resources and transferring these from "surplus" countries to "deficit" countries.[16]

But, since about 1975, there has been a growing body of opinion which no longer regards the emigration of manpower from underdeveloped countries to the industrial hot-spots of Europe as a "necessary evil"; it might instead turn out to be a "trap set by history."[17]

The migration of workers has by now become a principal characteristic of the world economic system. Some 20 million people now hold jobs as migrant workers in countries throughout the world. The problem of growing dependence proves to be even greater in terms of the "North-South discrepancy" and the Third World. The Worldwatch Institute estimates that the growing number of those who will flee misery at home and seek work in foreign countries will increase to hundreds of millions by the end of this century.[18]

This trend will change much of what has been associated with immigration and emigration. If classical immigration and the specifically European migration described above are contrasted, the following distinctions appear. Immigration countries have traditionally possessed medium- or long-term immigration policies, and have thus been prepared for new influxes of population in both their social policy and their infrastructure; immigrants know before they arrive what awaits them and what problems they will face. They possess the right of permanent residence from the moment they immigrate, and no one can dispute this right under normal circumstances. Except for the most fundamental adaptation to the society they are entering, they are given a free hand in planning their personal affairs. Since they are accepted from the start as members of a dynamically developing society, they are granted every possibility for social and political involvement.

The migrant workers in Europe are representatives of a modernization process and a socialization initiative in their countries of origin, which develops further outside their home societies. Usually, they are from rural regions and thus manifest all the characteristics of an urbanization process in its early stages.

Since this process confronts those people with new stages of development, the urbanization process is accelerated in their new homes and they experience cultural shock. They still possess close ties to the extended family, the roles of the sexes are fixed in their minds, and hierarchical structures remain unbroken and dependent on religious traditions. The receiving countries are capable of channeling only a part of this modernization process by means of legal and social regulations, when they admit the migrant workers to the labor market. Such regulations, however, fail to take into consideration the human and family side of the migrant's existence and the roles these play in the new society.[19] For modernization means not only industrialization, but also processes of vertical and horizontal mobility, historical change, secularization, rationalization, bureaucratization and many other things.[20] As in every migration, security in material things or a general improvement of the quality of life are the decisive motivations. The personal biographies of migrants usually begin with migration into the urban centers of the home country. The migrant worker of this sort has therefore already been uprooted in his homeland. This rudimentary stage of modernization becomes in the receiving country a lasting though "temporary" condition.

The discrepancy between the typical forward orientation of the migrants and its possibilties for realization becomes manifest in the light of the fact that the industrial nations of Europe developed no immigration policies, but rather clung to traditional forms of policy regarding aliens. The legal regulations concerning foreigners must be seen as decisive indicators of the migrants' opportunities for cultural assimilation and integration. The essential object of these laws is the regulation of residency in connection with the work permit, settling-in and language training. The various alien acts and foreigner policies in Europe naturally include the option of acquiring citizenship in the receiving country. Such transition from foreign to native status characterizes the typical process of an immigration country, but must be viewed theoretically as definitive, in order to include or conclude cultural conversion. It is remarkable that this option has until now been exploited very hesitantly by the migrant workers; the rate of naturalization, even among those who have been abroad for over ten years, is far below 10 percent.[21]

It was initially considered a moral advantage for the foreign workers to be viewed as "guests" to whom no right of residence was granted. However the status as a guest declines with the length of his stay. The host country must decide where and how he will be lodged.

The European industrial nations avoided the difficulty of having to make such choices by rejecting the political decision of selection according to certain racial, national and qualifying quotas, and by accepting "guests" only according to the priorities of the labor market. This "temporary residency" of the migrants is the problem. It has been extended beyond all expectations and has become a permanent form of life that both appeals to the will of both sides to allow integration, and takes into consideration the peculiar right of the migrants to an identity, especially in terms of their desire to return to the country of origin. The receiving countries are therefore caught in a considerable dilemma, and their policy toward foreigners determines the extent to which they can abide by the duties they have assumed toward the sending countries. France, for example, in principle shows hospitality to all foreigners,[23] while West Germany has opted for "temporary integration" with a present tendency toward immigration.[24] Despite the regulations of international organizations, policies regarding foreigners of all countries have been provisional in character, since they were always outlined *post factum*. The policies of the receiving countries had to be implemented at a time when the initial motivations of the migrants to stabilize their existence in the receiving country had already begun to diminish as a result of negative experiences. Thus, the new tendencies in policy are an adaptation to changed conditions.

Following the oil crisis of 1973 and the immigration halt, a restrictive treatment of residency was introduced in all countries by altering bureaucratic conditions or by appropriate direct measures, e.g., in France.[25] Obviously, the resulting permanent insecurity regarding residency not only objectively diminishes acculturation and integration, but also reduces the subjective willingness of the migrant to remain mobile, to participate and to adjust. The consequences of this "permanent provisionality"[26] have only recently been recognized. They have become particularly obvious in the second generation of migrant workers. The result is that in the efforts of all states to neutralize this damage by further development and adaptation of their policies regarding foreigners, school problems, problems of vocational training and job preparation, and also of housing and political participation, form the focal point of migrants' efforts and demands. All socially relevant forces in these countries share in this process of adaptation. This process is aided by the fact that economic developments in almost all western countries are exhausted, slowed or in a state or reorganization, since the excessively simplistic concepts of the early postwar years have increasingly lost their *raison d'être*.[27]

The process of liberalization in the developed countries has today turned inward and has made participation, equality of opportunity and pluralistic equality central values. The inclusion of the migrant workers and their families in this process is still too new and unproven for results to be discerned. Nonetheless, certain points of agreement among the EEC member states, and certain trends in priorities with which the states have approached questions of cooperation in the cultural sector, can be recognized.[28] Since the EEC has had until now little or no competency in cultural affairs, such a trend within the framework of Europe's present multicultural orientation is particularly remarkable. The carefully agreed upon treatment of the migrant question in Europe in connection with the establishment of parliamentary responsibilities in the Council of Europe would entitle that body to draw additional authority from these problems.

The total integration of the migrant workers in the labor market, described above, leads to the question of whether the European countries in the future will wish to establish a separate, possibly segregationist, social system out of this integrated labor market. A considerable number of citizens already participate with the migrants in economic life, but not in cultural, social and political life. Thus, the migrants from countries in Europe's periphery remain, even in the central states of Europe, on the outskirts of society with the single exception of the way in which they offer their labor.[29] Sociologically, the migrants form a new stratum[30] which allows the host country to facilitate vertical mobility for its own workers, while the ethnically distinct group remains below existing social structures and possesses neither the right nor the opportunity to participate in the development of the society with an identifiable image and voice. In this way the social gaps within the society increase, while the society finds itself confronted with problems characteristic of a stage of development through which the society has already passed.

Earlier research assumed that foreign nationality and varying customs and mores were the causes of such deformations.[31] Today it is doubtful that the cultural values of the migrants and their host societies are the reason for their acceptance or lack of it.[32] Rather, the reason is seen as the result of heightened expectations regarding vertical mobility in a milieu of limited opportunities.[33] The acceptance of migrant workers, who are recognized as uprooted, by a host society is less a problem of the migrants than of that society. Using the example of Switzerland, Hoffmann-Nowotny theorized that the exclusion or hindrance of vertical mobility is a result of the status lines and the prevalent

neofeudalism of the developed industrial states.[34] Social positions are ascribed according to "foreign" nationality and as a result of a lack of social prestige, and are not acquired competitively. Recent empirical studies within a federal project clearly describe the substitution function, or the complementary function, of the employment of foreign workers, but do not even mention a competitive function.[35] Only when they have acquired language ability do they have the opportunity, even in immigration countries, to compete with the domestic population for certain status positions. According to this view, it is not essential for processes of assimilation and integration that the host society accept cultural differences, but rather that it must open central status lines for the immigrants, offer them access to material (income) and immaterial (education) goods, and assure them participation in the offerings of the entire infrastructure.[36] It must therefore remain questionable whether the treatment of the immigration problem can concentrate on the cultural aspect and thereby overlook the connection between cultural and social problems.

In examining the complex conditions, as they relate to the library, of migrant or guest workers in postwar Europe and their orientation in the societies of their host countries, historical, legal and sociological interdependencies and aspects must be included in order to gain an accurate concept. By what peculiarities of this innovative and dynamic concept of migration have challenges to the systems of public libraries become manifest? These challenges demand orientation of all involved toward the major tendencies in the various foreigner policies in Western Europe. This "politics of migration policies,"[37] as a continuing process of adaptation to bilateral and national interests and as a recognizable trend toward sociocultural change of the societies involved must be of particular interest to libraries as the most appropriate agents of innovation and socialization.

Due to the dominant impression or temporality associated for years with the migrant question, the recognition of library use by foreign workers and their families, as well as by the domestic population, dawned only with some delay. After many years of half-reflected and provisional service, libraries have begun to formulate initial policies or to apply pilot projects for the use of migrant workers, which are intended also to explore the receptivity of the minorities and their peculiar needs and desires. Published policy statements betray characteristic differences. It is assumed here that the policy statement of the British Library Association and the results of their inquiry are known.[38] In France the tasks which devolve upon libraries within the framework

of the *"nouvelle politique d' immigration"*[39] can be viewed as part of a pluralistic though initially experimental policy. Foreign-language libraries are to be established in which *"animateurs,"* that is, lay personnel familiar both with the library holdings and with the specific needs of the users, explain the library and its possibilities to patrons. The German library policy statements[40] were vehicles of social-liberal reform which sought out in particular underprivileged classes, among them the migrant workers, in order to introduce them as "special groups" to library service. This program has not yet led to a recognizable multicultural library policy, since, in the view of the German Library Institute, such a decision would presuppose that Germany is a country of immigration.

Today libraries throughout the countries of the EEC are developing successful library services for foreigners. These separate efforts are, however, excessively time-consuming and ineffective for all. For this reason, the Council of Europe voted in favor of the Council for Cultural Cooperation's project on the education and cultural development of migrants to eliminate this lack of information.[41] The European trend is toward bilateral and multilateral cooperation in a system of community work which is intended to further the socialization function of the family and the preservation of cultural independence. In England the community approach is customary, while on the Continent this approach will have to be developed because of the varying legal structures of the countries. This approach seems to be the best adapted to include pragmatic library work concretely in its social points of reference.

Although libraries do not have to share the political-legal fiction described earlier regarding de facto immigration and its social implications, they are nonetheless dependent on this "permanent temporariness." This situation affects primarily the budgets; library budget planners have only hesitatingly taken into consideration the demands of foreigners. That does not mean, however, that librarians have neglected their tasks. Services for foreigners have depended on the personal involvement of some librarians, on many unorthodox directors and on creative social workers, who for years have taken extraordinary labors to meet the obvious needs of these visitors. It seems that this will remain so for some time to come, for that which hinders integration also hinders the work of libraries, publishers and booksellers, namely, the provisorium.

Since recognition is not a question of integrating population groups, or immigrants, into the society, the demand which has arisen

will not be met in two respects. In the libraries, problems of rationalization and budget cuts now demand primary attention following the boom years, but these do not involve structural or conceptual changes. In addition, there are problems with employers and labor unions in setting new wage scales for activities for which there was previously no course of preparation. Domestic booksellers have not yet discovered this market, but rather have left it to the foreigners. The temporary character makes all calculations uncertain. On the other hand, the booksellers who operate in the receiving countries, either directly or from abroad, are either unfamiliar with the conditions of the libraries, or understand nothing about their customers' needs regarding library use. Publishers of foreign-language literature are even more reluctant to enter this uncertain market. (There are, nonetheless, hesitant attempts at production, and the results are offered at all conferences to experts on the migrant question and may be found in numerous libraries.)

Foreign users, as the other side of this connection, are gradually discovering libraries. In fact, the library itself has even gone to them.[42] Today it is above all the children of migrants who are the bookworms. This process took years. It demanded the gathering of information about these citizens and their desires, and led to broadened library horizons by means of what was admittedly a difficult learning process. Like the social services, libraries are now suddenly confronted on the social level with facts with which they did not deal previously because these facts were not familiar to the rest of society, either.

The role of the public libraries, as they traditionally view themselves and their personnel, is certainly not directly confronted by these problems. Libraries cannot create just societies, nor a logical and uncontradictory foreigner policy. But they can exercise influence, because their social role in the future will be that of accompanying informational and educational processes of domestic and transnational or transcultural socialization. Proven means to this end exist, and are considered in other articles in this issue.

In practice, this role implies a redirecting of the library system away from its middle-class orientation to a comprehensive approach to the social aspects of immigration as represented in a wide range of groups and cultures. Since national societies are constantly changing demographically, structurally and socially, libraries must offer the relevant informative and educational material to counter misunderstanding, prejudices, ignorance, and fear, which are the enemies of integration of minorities. Malfunctions arise particularly where there are no concrete experiences through contact with immigrants. For this reason, librar-

ians are not only confronted with the problem when dealing with minorities, but also in principle. One service to the majority of the population consists of making them sensitive and responsive to continuing social change.[43] This would, to be sure, presuppose national policies which establish such tasks.

If the endless procession of migrant workers to Europe led in fact to "a trap set by history," as M. Messmer feared, into which all society has fallen with the fiction of a common interest, then society must attempt everything together in order to free itself.

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Worldwide Immigration and Its Relation to Library Services

Do planners "pay it no mind"?

H.C. CAMPBELL

THE WELL-WORN APHORISM from the constitution of the United Nations Educational, Scientific and Cultural Organization states that "since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed." As we reach the end of the twentieth century, another force can be seen at work to defeat war, namely, the construction of hundreds of thousands of new communities—communities of persons, communities of nations, and in many senses, new international communities. The chief architect of this force in our society has been the immigrant, migrant, refugee, displaced person—all names for the individual who sought a new home in a strange country and, on arrival, was faced with the task of adapting to a new community.

The various types of migrants cited above not only reflect different motivations but also present widely different needs and expectations in terms of public services, including libraries. For purposes of this article, the distinction is made between permanent and temporary migration; the latter is treated elsewhere in this issue by Fest. Permanent immigrants have left their homes either voluntarily as refugees from political persecution, or as persons displaced by economic or political factors beyond their control. Whatever the reasons, "emigration...is a traumatic undertaking. The moment an emigrant steps aboard a plane, a ship, or a train *en route* to another country, he has already ceased to be a Portuguese, a German, a Scot, or whatever he used to be, and....has now become a consumer and indirectly, a tax-payer [in his new country]."[1]

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Immigration impinges in varying degree and on several levels on both immigrants and the host society. The major role that the immigrant has played in all countries in the twentieth century will someday be realized, and credit given to a force that has profoundly stabilized relations between men and nations.

The purpose of this article is to summarize some of the considerations that face library planners as they study the role that public libraries can play in meeting needs of immigrants. Most evidence shows that, generally, the immigrants themselves plan and develop the kinds of library services that they need, often with public support, but in many cases without. They often develop parallel systems of library and reading services—those catering to their general needs and those catering to the special needs of their own linguistic communities. Whatever methods are used, the role of the immigrant in all countries has been an important one in furthering the transmission of cultures and the spread of literatures, and in securing the advancement of the indigenous populations.

While the present-day global society may have brought benefits to some settled persons, it has also brought about massive migrations and transplanting of persons on a scale never before seen in history. In the face of the uncertainty, poverty and racial strife that has generally been the lot of most immigrants, the needs of the new arrival in a country have been for mutual support, tolerance and active job encouragement. At the time of this writing (1979), 14 million migrant workers can be identified in all parts of the world. These are persons in the first stages of a process which could lead to their permanent transplanting to countries far from their native homes. To each immigrant the main concern is to develop a way of living that can sustain him (migrant men outnumber migrant women three to one) and deter the unpleasantness that big cities, crowded housing and broken family ties bring about. As well as being the architect of new communities, the immigrant is the chief contributor to the development of the pluralistic society, the society pledged to share common objectives and to respect differences.

William Grieder, writing from Washington, D.C., tells how his small son slowly categorized the persons eating in a neighborhood restaurant: "He's black and she's black and they're black." Then he observed with equal clarity and volume: "Mommy's white. Daddy's white. I'm white." A painful silence ensued. A black teenager at the next table did not look up from her cheeseburger. She merely remarked, "Don't pay it no mind, honey."[2]

Extent of Population Movement

Learning to live in a multiracial society is a basic part of every child's education. The extent of the changes that have taken place in North America are matched by similar changes in Asia, Africa, Europe, and Latin America. In the years 1950-74, the United States and Canada accepted 11.3 million permanent legal immigrants.[3] Net legal immigration to the United States since 1960 has averaged about 350,000 people per year. This is in addition to the number of illegal immigrants, variously estimated at between 2 and 12 million. The most common estimates lie in a range of 3-6 million.

There are now more than 2.5 million migrant workers in Arab countries. Since about 75 percent of the migrants are Moslems, there is reason to believe that in many cases their stay will be permanent. In West Africa around 1.3 million migrant workers are found in the Ivory Coast, Ghana and Senegal, coming mainly from Upper Volta, Mali and Guinea. About 3 million migrant workers were in South America in 1975, more than two-thirds of them in Venezuela and Argentina.[4] Here also, familiarity with the language and the desire to establish roots in the new countries lead many to long-term settlement. The principal countries supplying Latin American immigrants, among others, are Bolivia, Colombia and Paraguay.

The Problem of Urbanization

The pattern of settlement of newcomers is universal. The prime target for relocation is the urban center, and the spread of urbanism is a fundamental result of today's immigration waves. Because this is a worldwide phenomenon, it can be studied on a worldwide scale, and solutions to the problems of settlement may be attempted without regard to national distinctions.

Somewhere near the midpoint of the scale from a small neighborhood to an urbanized continent is the "million" city. These cities are urban settlements with populations of 1 million or more. Their numbers have increased nearly fivefold from 1925 to 1965; containing 2.9 percent of the world population in 1925, they had come to hold 8.2 percent in 1965.[5]

The rate of growth of "million" cities is faster than that of the world population. Two other facts should be noted: a snowball effect is discernible in that the larger, "multimillion" cities show an even faster rate of growth, and the greatest development is in the lower latitudes.[6]

Because these cities of south-south migration are almost totally without public library services, it is unlikely that the classical methods of library development used in the north-north immigration of the early twentieth century can be repeated in the South. New and different solutions are required, and many of the southern urban centers, such as those in Venezuela, Malaysia, Tanzania, and Nigeria, are attempting to develop them.

While many classifications of urban and rural society have been proposed, one which recommends itself to librarians concerned with planning services in a multicultural setting is the Ekistics* grid, which gives a feeling for the complexity of relationships involved in urban settlement patterns. In this classification there are five basic elements: nature, man, society, skills, and networks. Added to this is the category of synthesis. Included in the category of networks are the following: public utility systems, transportation systems, communication systems, and land use systems. Running across the scale are fifteen sizes of human habitation, ranging from a single-room dwelling to towns, metropolises, urbanized continents, and the giant Ecumenopolis.

Particular attention should be given to the part played by networks in this grid. It is here that changing public library service patterns can be located, as their planners attempt to meet the educational, cultural, recreational, and training needs of the various sizes of conurbations created by immigrant populations.

The Problem of Language

Multiculturalism implies, among other things, multilingualism, and no library service in the world can afford to neglect the facts of language. Many countries which were once considered single-language nations politically and socially are now in the forefront of bilingualism, and the range of official services which they supply in several languages increases daily. In the United States the bilingual phenomenon involves principally the Spanish-speaking, who are the nation's largest non-English-speaking group, as well as the fastest growing and the one that clings most strongly to its own language. According to a 1976 survey of the National Center for Education Statistics, one of every eight persons in the United States has a non-English-language background and one-third of those are Spanish-speaking. The survey also found that three-fourths of a conservative total of 11.2 million people of Hispanic background in the United States were born there.[7]

*The science of human settlement, developed by C. Doxiadis (*Encl. of urban planning*).

A ruling by the United States Supreme Court made bilingual instruction in the public school system mandatory for children from non-English-language backgrounds, and the federal government has set up a regulatory mechanism to assure that they receive it. Apart from education, there are statutory protections for bilingual voting rights, and court actions have entrenched decisions taken in New York, New Jersey, and Connecticut guaranteeing bilingual services in areas such as pension and welfare rights, judicial proceedings and the rights of members of labor unions.

Canada has rapidly changed from a two-language country to one in which, in a number of regions, several languages are dominant and English or French has come to be the second language. In terms of Canadian politics, the most important ethnic issue is the use and retention of languages. By the "official language designation," 67 percent of all Canadians speak English only, 18 percent speak French only, 13.4 percent speak both English and French, and 1.5 percent speak neither.

Whatever his origin, the immigrant faces hardships and problems which libraries can alleviate. Command of the new language is the most urgent need, whether it be for searching for work, shopping, or information on elementary rights and duties of a citizen. Failure to understand and speak the dominant language can be a severe obstacle to economic progress and personal happiness. Free "second-language" courses are offered during the day and in the evenings in many if not most countries of immigration.

Another problem is culture shock, and that hits many immigrants twice, depending on their background and tradition. On one hand, they will personally miss the way of life they had been used to, but on the other hand, their children will adapt quite easily to their new country. While this effortless integration may smooth the children's path both vocationally and socially, it often leads to friction within families and, ultimately, alienation. The most frequently cited examples concern young daughters from families whose tradition dictates that girls be protected for the sake of their own and their family's honor. Naturally, the Western practice of dating is looked upon with anguish by parents from, for example, Italy, Portugal or the Middle East. Some libraries have difficulty inducing women from certain ethnic groups to go unaccompanied to the library. As a way out, functions such as language classes are sometimes held in people's homes.

Multilingual Publishing, Radio and Television Communication

The existence of multicultural and multilingual publishing and broadcasting services operating on a national basis is a powerful factor in transforming a multitude of separate language groups into a single political force. Multilingual publishing and broadcasting have been used by government agencies in all continents as a key method of introducing new citizens to civic duties, civic responsibilities, and civic rights and privileges.

An outstanding example of the role of multilanguage publications is in the USSR, which from 1947 to 1977 experienced massive migration and resettlement. Twenty-five million people left the front-line areas during World War II for the republics of central Asia as well as for Siberia and the Far East. The government understood and financially supported the need to provide reading, broadcasting and television services in dozens of languages when it saw the benefits such a policy would bring. During this period 48,000 book titles were published in translation from foreign (non-USSR) languages, in addition to original publications in ninety-one languages of the peoples of the USSR.[8]

Public Policy and Information Services

As more countries face the need to arrive at some form of public policy with regard to the nature of information they will provide to citizens, the matter of treating immigrants' information needs often arises. This is particularly important in countries that depend on immigrants for their skilled manpower. The treatment of the newcomer requires that he receive no less access to information than he had in his former home. This matter entails a number of critical issues, particularly in the case of citizens of colonial and ex-colonial countries. Eastern European political refugees, and displaced citizens in all parts of the world fleeing from internal revolutionary changes in their home countries, have been active in their insistence on maintenance of their language and cultures.

It is often considered vital for the security of a country's internal affairs that there be censorship of domestic news and broadcasts, and of publications admitted into the country or published there. This poses many problems for public library policies of access, and can very often result in the reduction of collections and staff.

However, at some time in the development of a country its information policy is periodically reviewed and often much pressure is applied by those from abroad who need to maintain contact with sources of

information that will help to develop the economic and social well-being of the country. For this reason, there is a general interest in the library's involvement in the development of public policies on information services, and in supporting active policies of access to information and knowledge.

The World Crisis in Education and Literacy

In 1970 the First Development Decade, sponsored by the United Nations as a common program of the countries of the world to deal systematically with the imbalance in living standards, came to an end. Yet in spite of efforts in many countries, notably India, Iran, Tanzania, Brazil, Cuba, Singapore, and Jamaica, all of which had succeeded in reducing the percentage of their illiterates, the number of illiterates continued to grow throughout the world.

The failure to reduce world illiteracy must be considered one of the disappointments of the First Development Decade. Despite an unprecedented growth of primary education in the 1950s and 1960s and the focusing of world attention on education's value as a factor in economic change: "There were actually more illiterate adults at the end of the decade than at the beginning....The main reasons for the failure to obtain better results were the high rates of population growth in earlier years and the fact that the resources devoted by governments and industry to out-of-school education of youth and adults have been inadequate."[9] The responsibility for global illiteracy now rests with the industrial countries. They can no longer continue to import trained manpower and thereby drain the resources of poorer countries.

"In a message issued on the occasion of International Literacy Day, (September 8, 1977), the Director-General [of Unesco, Mr. M'Bow] said that this increase in the number of illiterates 'can no longer be tolerated at a time when the community of nations is studying the establishment of a new international order.'" Mr. M'Bow went on to say that "the total cost of a single prototype bomber with its equipment is equivalent to the [combined] annual salary of 250,000 teachers."[10]

Because of the scale of worldwide immigration, no public library service is unaffected by the needs of the newcomers. In some cases, the service may resist changing established practices for some time. In the end, however, the different needs become apparent; and although they "don't pay it no mind" in terms of surface differences, only at their peril can libraries neglect the fundamental requirements which the immigrant member of each society presents for consideration.

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Some Problems Connected with the Acquisition of Foreign Books in Sweden

ANNA LISA WARGREN

AFTER THE SECOND WORLD WAR, Sweden became one of the immigrant countries of Europe. The number of immigrants in Sweden is presently about 1 million, which is roughly 12 percent of the total population. They represent widely differing cultures and speak about 130 different languages.

In Sweden there are three main types of immigration. The most common is labor immigration, which is represented by those who come to Sweden to find work or better-paying work. They generally come from the other Nordic countries, especially Finland, and from Yugoslavia, Greece and Turkey. The other two types are refugee immigration, resulting from political, religious and/or ethnic circumstances in their native countries; and specialist immigration, which includes technical specialists, doctors, students, and others.

At first the authorities in Sweden, as in many other immigrant countries, tried to assimilate the immigrants into Swedish society as quickly as possible. In the 1960s, however, some farsighted people tried to convince the authorities that they were on the wrong path, and in the middle of the decade the Swedish government began an investigation of the cultural needs of the immigrants. In 1968 the Swedish parliament drew up the still-valid guidelines for teaching immigrant children their own languages. In 1975 a law on compulsory preparatory schools was enacted. It also included the right for immigrant children to receive

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preparatory instruction in their native languages. In some districts native-language instruction is also available to upper-school immigrant children.

In 1974 two important government studies appeared: the *"Report of the Commission on Immigration,"* and *"The Book; Report of the Literary Commission."*[1] These studies showed that the amount of books in immigrant languages in Swedish public libraries was insufficient. As taxpayers, the immigrants were entitled to the same amount of books in their own languages in the public libraries as citizens born in Sweden. Following these reports, the Swedish government decided to assist the public libraries in communities with many immigrants in building collections of immigrant literature.

A committee was appointed by the National Council for Cultural Affairs. This committee drew up the guidelines for facilitating this operation. It was decided that communities with a certain number of immigrants should receive earmarked money from the government, provided that the community spent the same amount of money on literature in immigrant languages. It was also decided, in order to achieve an appropriate balance between specialized literature, handbooks, etc., and fiction, that packages of assorted books should be offered to the libraries. At the same time, Bibliotekstjänst, the Swedish Libraries' Central Service Institution, was asked to organize a centralized import of books in immigrant languages.

Bibliotekstjänst is a nonprofit organization owned by the Swedish Library Association and the Swedish Union of Municipal Authorities. Its aim is to contribute to the rational development of the Swedish library system, and to this end it offers libraries a wide range of service and centrally produced aids. Swedish books are offered to the libraries through bimonthly booklets containing reviews of the books. The ordered books are then delivered to the libraries equipped with library bindings, book pockets, charge slips, and bar-coded labels, and are accompanied by the appropriate set of catalog cards.

In autumn 1973 Bibliotekstjänst started to offer libraries books in Finnish (the Finns constitute the largest group of immigrants in Sweden) in the same way as Swedish books. This service was extended in 1975 to include books in English, German, French, Danish, and Norwegian. Although Sweden has a great number of immigrants speaking these languages, it seems that libraries buy such books mainly for Swedish-speaking borrowers rather than for immigrants. The books in these languages offered in the bimonthly review booklets can be ordered by title in any amount, with or without library cards. When the orders

from the libraries have been received by Bibliotekstjänst, the required number of copies are ordered directly from the publishers in England, Germany, France, Denmark, and Norway.

For two important reasons, books in other immigrant languages are offered to the libraries in packages of about thirty to fifty volumes. The first reason is that the National Council for Cultural Affairs has decided that this is the best way for small and mid-sized libraries to acquire a well-rounded collection of books in immigrant languages. The other reason is that, in many of the countries from which books in immigrant languages are bought, it is not possible to aquire books in the same way as in the western European countries. The publishing system is organized differently. It is not possible to order a sample copy of a title, have it reviewed, and when the orders from the libraries have been received several months later, then order the required number of copies. By then the requested title is, in most cases, out of print. The centralized "package import" has therefore continued, although many Swedish librarians have expressed the wish that books in all immigrant languages be offered to libraries in bimonthly review lists.

Bibliotekstjänst maintains a close cooperation with the National Council for Cultural Affairs and a working committee with representatives from the Swedish Library Association, the district libraries, the Swedish Immigration Board, immigrant organizations, the National Council for Cultural Affairs, and Bibliotekstjänst. This committee meets twice a year to decide upon the languages to be included in the centralized book import. The titles are chosen mostly by librarians well versed in the language and literature in question, or by other qualified persons, such as teachers of immigrant languages. The books are bought in different ways according to the quantity of books required and the conditions of the book trade in the country in question.

In 1979 Bibliotekstjänst imported books in about twenty different languages and confronted many problems of choosing, packing, transporting and paying for them. Examples of the different methods of buying and the problems connected with them follow.

Books from Yugoslavia

Books in the principal languages of Yugoslavia, i.e., Albanian, Macedonian, Croatian, Serbian, and Slovenian, were chosen by a Swedish librarian and a Yugoslavian teacher at the Belgrade Book Fair. A sample copy of each title was sent to Sweden, and all of the titles were examined and approved by a committee of Yugoslavians living in Sweden. The books were then ordered in the required amounts from a

book export firm in Belgrade. Since this firm had to order some of the books from publishers in the other Yugoslavian republics, it took many letters, telexes, and telephone calls—in short, a very long time—before all the books had reached our bindery in Stockholm. We also had to eliminate several titles which were not available in the required number.

Greek Books

The Greek books were chosen in Greece by two Swedish, Greek-speaking librarians, one of them born in Greece. As it was difficult to find a bookseller in Athens willing to undertake such a large export job at a reasonable price, all the packing and the export formalities had to be arranged by the Swedish librarians themselves, with some assistance from a small Athenian bookshop. All the books are paid for in cash sent directly to the various publishers, so a bank strike can cause serious delays. This has happened twice. The transporting of the books to Sweden has also been affected by various problems. Once a lorry which was supposed to pick up some boxes of books in the evening was delayed, and a tarpaulin to protect the boxes against rain had to be procured in great haste. Another time a lorry carrying Bibliotekstjänst books was involved in a serious road accident on its way to Sweden. Fortunately, most of the books were undamaged, so we did not have to go through the entire buying procedure again. It took, however, a considerable time and a lot of trouble to get the damaged copies replaced.

Turkish Books

Books from Turkey were selected and bought in Turkey by a Swedish librarian married to a Turk. Initially we had problems finding a bookseller willing to export the books to Sweden because of the complicated formalities involved, so the Swedish librarian and her Turkish husband packed the books themselves and arranged with the Turkish authorities for an export license, and with freight companies to have the books transported to Sweden—all of which was very difficult. In the last two years, a bookseller willing to arrange the export has been found and this has made the mission a bit easier. There are, however, other problems with buying books in Turkey. The shortage of printing paper means small editions, so it is sometimes difficult to find enough copies of good titles.

Books in Arabic

In 1977 and 1978 we sent an Arabic-speaking Swedish librarian to the Cairo Book Fair. The first year it was fairly easy to find books from different Arabic countries at the fair, but in 1978 several Arabic countries chose not to be represented, so the choice of books was limited. Therefore, we decided in 1979 to try to buy books in Lebanon, although shooting was still going on in some parts of the country. Our representative managed to establish contact with a very helpful and skilled publishing and bookselling firm, and the books were chosen and paid for in advance. They were sent by boat to Piraeus in Greece, from where they were to be forwarded by lorry to Sweden. It took, however, an exceptionally long time before the ship reached Piraeus, and having read newspaper articles on modern pirates operating in the eastern Mediterranean, we were very happy when a telex came from Athens saying that the books had arrived safely. This year we will try to buy Arabic books in Algeria and Tunisia, and hope that they can be sent by air, which is more expensive but safer.

Books from Hungary and Poland

These books have been chosen on the spot and then shipped by government-approved book export firms. In both countries we have had problems getting the total number of copies ordered and have had to send several letters and telexes with reminders. We have also bought Polish books from exile publishers in England.

Czech and Slovak Books

Books in these languages have been bought entirely from catalogs. Books in Czech are purchased both from exile publishers and from Czechoslovakia, and books in Slovak are bought solely from Bratislava. We had to remind both the exile publishers and the Czechoslovakian export firms several times before receiving all of the books we had ordered. Many titles from Czechoslovakia went out of print very quickly, and we had to replace them with other titles.

The same problems apply to Romanian books. It took a very long time to receive a sufficient quantity of books, as most titles went out of print almost immediately.

Books in Urdu, Gujarati and Hindi

Such books have been chosen from catalogs by experts. We did not receive all of the titles that were ordered and, because of the distance, it took a long time to get them. The technical quality of the paper and

bindings of many of the Indian books is causing our bindery major problems. It is hardly possible to equip some of these books with library bindings.

Kurdish Books

Acquisitions of books in Kurdish has caused a number of problems as most of them are published in the Soviet Union, where books must be ordered a long time prior to publication. We managed, however, to receive some titles from Turkey and some from exile publishers in Germany and Sweden. Also, it was not possible to find books on a wide variety of subjects for the Kurdish packages. They mostly contain classical novels, poetry, dictionaries and grammars.

Books in Farsi

An Iranian student in Lund was prepared to go to Iran and buy books in Farsi (modern Persian) for us, when the political situation made it impossible and his journey had to be postponed indefinitely.

When books arrive, one copy of each title is sent to an expert who writes a short description of the book (twenty to thirty words) in the original language and in Swedish. This text is then printed on large labels which are fastened to the inside of the front cover of each volume. To find experts in every language who are able to do the work properly and have the time is very difficult, even in a university town such as Lund. Although the staff of Bibliotekstjänst's cataloging department master many languages, we also depend on outside help for cataloging books in some languages.

The aim of the centralized "package import" is to give immigrants a library as comprehensive as possible. In many languages, however, it is not possible to find books on some subjects, for example, sex education. In some languages there are very few, if any, good picture books for children. From some countries, books printed on poor paper, with poor illustrations and bindings, must be accepted to get any books at all.

Since many countries need the same kinds of books for their immigrants, it was natural to start some kind of cooperation among the various national centers for library services. The International Federation of Library Association (IFLA) Round Table of National Centers for Library Services (ROTNAC) working group in the field of foreign literature was founded in March 1976. Since 1977 Bibliotekstjänst has provided EKZ (Einkaufszentrale für Öffentliche Bibliotheken) in Germany with bibliographical information on books in Greek, Serbo-

Croatian and Turkish, and has ordered books in these languages to be sent directly to Germany. Since 1979 the Dutch library service firm NBLC (Nederlands Bibliotheek en Lektuur Centrum) has received the same service for books in Arabic and Turkish. Furthermore, Danish and Norwegian libraries and one Australian library regularly buy complete packages of books in immigrant languages from Bibliotekstjänst.

This system of cooperation seems to be a splendid and rational idea. In practice, however, it has its limitations. It is sometimes a problem for Bibliotekstjanst to get enough copies of a certain title, which makes the choice of books limited, but the problem is much greater when several firms want many copies of the same title. This limits the choice even further, at least in countries with a shortage of paper.

Although many problems are connected with the centralized acquisition of foreign literature, the foreign-language package program approved by the government has enabled many small Swedish public libraries to build a basic collection of books in immigrant languages in a fairly short time, which had not been possible for them without help.

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Bibliographic Access to Multilingual Collections

HANS H. WELLISCH

A PUBLIC LIBRARY THAT SERVES an ethnic minority by providing a collection of books and other materials in the minority's language (and often also in a script other than Roman) is faced with the dual problem of how to catalog these materials and how to assure adequate bibliographic access to the collections. The meaning of "adequate access" for members of an ethnic minority has been stated succinctly by Sanford Berman, the well-known fighter for sane and usable catalog entries:

> Apart from bookmarks, displays, and shelving arrangements, ethnic materials should be fully identified and easily locatable through...subject headings; catalog users, including those whose primary language may not be English, should be able to understand readily the data in catalogs, should (ideally) be able to find desired subjects on the first try, and should not be prejudiced, confused, misled, or "turned off" by the terminology used to denote specific topics.[1]

The catalog as a straightforward finding tool with a minimum of complexity, providing direct access to desired materials, has been an elusive desideratum for many decades. The advent of cooperative and centralized cataloging, with most catalog entries derived directly or indirectly from the MARC data base, has made the catalogs of most American public libraries a baffling conundrum even for native speakers of English. How much more are such catalogs a hindrance rather

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than a help for patrons who know little or perhaps nothing of that language!

It should be self-evident that "adequate access" to library materials for patrons of an ethnic minority means *access in their language*, and if that language is written in a non-Roman script, also *access in that script*. But this basic principle is by no means accepted by all librarians, much less translated into action, either in this country or abroad.

Clearly, all library materials should first be made accessible to the majority of a library's users. But the second and equally important rule should be that books in foreign languages be made accessible in the language (and if necessary, in the script) of the ethnic or lingual minority for which they are primarily intended. Unfortunately, this second rule is frequently followed only to the extent of placing foreign-language materials in separate sections or on special shelves without any other means of finding a book than simply browsing through the collection. This seems to be an easy solution to the problem, but it is actually counterproductive: the majority readers do not know what the library has in one or more foreign languages, while the minority so "served" is made to feel that books in their language are of no value or interest to other people. Clearly, this is not a good or even tolerable solution for any public library that takes its mission seriously. But the solution to the problem, admittedly a complex one, is by no means impossible.

Bibliographic Access to Foreign-Language Materials

Provision of bibliographic access to materials in foreign languages poses several problems which demand increasingly complex solutions if free and full access is to be achieved.

Author and Title Entries

For all languages written in the Roman script, the conventional author-title catalog normally provides adequate access. Minor difficulties may arise concerning the use of diacritical marks, which, contrary to a notion quite popular among English-speaking librarians, cannot safely be disregarded. In the past, this problem was easily solved. The cards distributed by the Library of Congress were (and still are) properly spelled. Most libraries producing their own cards used typewriters with special keyboards containing at least the most common diacritical marks. The situation has changed with the increasing use of computers for production of catalog entries in book catalogs or in various forms of

COM (computer-output microform). Since computer printout or computer-controlled printing does not normally provide diacritical marks, these are now sometimes left out. There is, of course, no reason why computers cannot provide any desired diacritical marks, and some print at least the most common ones.

Non-Roman Scripts

Books and other materials written in a non-Roman script (e.g., Arabic, Chinese, Cyrillic) have always posed problems for Western libraries. The traditional method of romanization serves several purposes: it is, of course, indispensable in translations and for the cataloging of such works; it makes it easy to interfile entries in Roman and non-Roman scripts; and it is an aid for those users who cannot read a non-Roman script but wish to know, for example, whether the library has a book in Russian or Chinese. Native readers of a non-Roman script are, however, badly served by romanization because they will often be unable to recognize names of authors or titles. It is virtually impossible to recognize a romanized name or title in Chinese, Japanese or Korean, and the name cannot be reconstructed in its original form.

Subjects

Readers of foreign languages encounter difficulties much more severe than those relating to names and titles when seeking material on a particular subject, since subject catalogs of most libraries are available only in the dominant language. Moreover, a number of research projects during the past fifteen years have shown that even native speakers of English experience considerable difficulties with traditional subject headings. It is therefore naïve to expect foreigners or members of an ethnic minority to be able to understand and use such subject access systems with a fair chance of success.

These, then, are the problems. What solutions are being offered or have been tried by libraries that provide service to ethnic minorities? Answers to this question are difficult to find in the existing literature on library service to minorities,[2] and the few reports available on the cataloging of such material are largely out of date.[3] In order to obtain pertinent and up-to-date information on methods currently used by public libraries to provide bibliographic access to their foreign-language collections, a questionnaire survey by mail was conducted.

The Survey

A short questionnaire, containing only four questions (with multiple-choice answers), was sent in August 1979 to 137 public libraries in large cities of countries known to have ethnic minorities (permanent residents or migrants). The Asian countries were chosen according to an earlier survey which had indicated those public libraries serving ethnic minorities. The breakdown by country and rates of response, as well as the percentage of public libraries actually serving ethnic minorities, are shown in table 1.

TABLE 1
LIBRARIES SERVING ETHNIC MINORITIES

Country	*Questionnaires*		*Rate of Response (percentage)*	*Libraries Serving Minorities*	
	Sent	*Returned*		*N*	*Percentage of all Respondents*
Australia	4	3	75	3	100
Canada	17	13	76	13	100
Denmark	4	2	50	2	100
Germany	24	14	58	10	71
India	4	2	50	1	50
Indonesia	1	1	100	1	100
Israel	4	3	75	3	100
Netherlands	3	1	33	1	100
Singapore	1	1	100	1	100
United Kingdom	24	11	46	9	82
United States	45	42	93	34	81
Total	137	93	68	87	94

Although a high percentage of the responding libraries indicated that they had collections serving ethnic minorities, many of them did not fit into the survey because the number of their foreign-language volumes was rather small. A few dozen books, mainly dictionaries, grammars, language courses, or Bibles, cannot be considered a collection for purposes of this study. Also, the vast collections of the New York Public Library have been excluded because such inclusion would make any comparisons misleading.

Table 2 shows the sizes and total number of major foreign-language collections, arranged by language. Table 3 shows the number of collections in various countries (based on the rather modest standard of a 500-volume minimum in any language), and their percentage of all

reported collections. These figures seem to indicate that the problems of providing bibliographic access to books in foreign languages do not appear to overwhelm the affected libraries. There may, of course, be some sizable foreign-language collections in smaller public libraries not covered by the survey, or in some that did not return the questionnaire, but in view of the high rate of response it is doubtful whether the results would be different.

TABLE 2
FOREIGN-LANGUAGE COLLECTIONS, BY SIZE

Language	*Number of Volumes*						*Total*
	Fewer than 100	*100-500*	*500-1000*	*1000-5000*	*5000-10,000*	*More than 10,000*	
Arabic	27	8	2	3		2	42
Armenian	4	2	1				7
Bengali		3	4	2			9
Bulgarian	1	3		1			5
Chinese	29	9	2	3	1	2	46
Farsi	2	1					3
Greek	29	12	5	6	2		54
Gujarati		2	2	3		1	8
Hebrew	32	4		3			39
Hindi	1	3	3	4			11
Japanese	27	9		3		1	40
Korean	26	3	1	2			32
Punjabi	1	4	2	4		1	12
Russian	30	15	8	6	2	4	65
Serbian	6	5	1	3			15
Sinhala			1				1
Spanish	19	11	12	11	6	6	65
Telugu		2					2
Turkish		6	5	4		1	16
Ukrainian	5		1	2	2		10
Urdu	3	3	3	5		1	15
Vietnamese	26	1	1				28
Yiddish	26	2	2	4	1	2	37
Other	17	5	5	15	2	11	55

Even for Spanish and Russian, the two languages most frequently represented, the figures are relatively low. No more than nineteen of forty-two responding libraries in the United States (or 45 percent) have collections in Spanish with more than 500 volumes, and only nine of these are larger than 5000 volumes. Likewise, there are only five Russian

TABLE 3
FOREIGN-LANGUAGE COLLECTIONS LARGER THAN 500 VOLUMES, BY COUNTRY

Language	*Australia*	*Canada*	*Germany*	*India*	*Scandinavia*	*United Kingdom*	*United States*	*Other*	*Total*	*Percentage of all collections*
Arabic		1			1		2	4	8	19
Armenian							2		2	29
Bengali		2		1		4			7	78
Chinese	1	3					1	3	8	17
Greek	2	3	2		2	1	2		12	22
Gujarati		2				4			6	75
Hebrew							3		3	7
Hindi		3				4			7	53
Japanese		1			1			2	4	10
Korean		1					1		2	6
Punjabi		3		1		3			7	58
Russian	1	3	1		4	1	5	5	20	29
Serbian		2	1				1		4	27
Sinhala						1			1	100
Spanish	1	4	2		3	2	19	2	33	51
Turkish	1		5		5				11	69
Ukrainian		4					1		5	50
Urdu		3		1	1	4			9	60
Vietnamese	1								1	4
Yiddish							4	4	8	22

collections of more than 500 volumes in U.S. public libraries. In the United Kingdom, collections in languages spoken by immigrants from the Indian subcontinent are most numerous: there are twenty collections with more than 500 books (four each in Bengali, Gujarati, Hindi, and Urdu; three in Punjabi; and one in Sinhala). In Germany and the Scandinavian countries, Turkish and Greek constitute the largest segments of foreign-language collections, obviously aimed at the "Gastarbeiter" population. Australia also has two large Greek collections, as well as the only Vietnamese collection of more than 500 books. (Although there are twenty-six collections of Vietnamese books in the United States, only one is larger than 100 volumes.)

The following summary and discussion of bibliographic access methods is therefore based mainly (though not exclusively) on the answers provided by those libraries which have at least a few hundred items in a particular language. These serve a user population that in most instances constitutes 5 percent or less of the total number of patrons. Only a few libraries cited a minority readership of 5-10 percent or higher.

Present Methods of Bibliographic Access to Foreign-Language Materials

Integrated Catalogs

This is the method used by all American libraries and by many libraries in other countries (82 percent of all libraries serving minorities). It is predicated on the idea of a monolithic catalog, either in one unbroken, alphabethical sequence (the dictionary catalog) or split into an author-title and a subject part. Authors' names and titles of works in Roman script are listed together with the romanized form of those originally written in non-Roman scripts. All books are indexed by subject headings in the dominant language of the country without regard to the language of the text. Filing of entries is reduced to a clerical routine, or can be performed by machines. The method also has the advantage of alerting patrons who can read foreign languages to books in those languages when they are looking for material on a particular subject. As pointed out earlier, however, subject headings in the dominant language mean little or nothing to people whose command of that language is only rudimentary. In summary, the integrated catalog is easiest to construct and to maintain for library management, but is cumbersome or even unusable for readers of books in a language or script other than the dominant one.

Cross-References in Foreign Languages

This method constitutes a slight improvement over the integrated catalog. Here the author catalog is managed in the same manner, and books in foreign languages are also indexed by subject headings in the dominant language, but throughout the subject catalog, "*see*" references from subject headings in one or more foreign languages to the established form are inserted. Details of this method (presently being planned by only a few libraries and not yet put to the test) will be considered below. The method has all the advantages of the integrated catalog as far as library management is concerned, with a slight additional (but once-only) burden of making the subject cross-references. Subject access for the foreign reader will thus be made somewhat easier, although it will still take a dedicated and somewhat sophisticated reader to find entries for the books desired.

The Alphabetical Author-Title and Classified Subject Catalog

This method, familiar to all library patrons in the United Kingdom and in many other countries but practically unknown in the United States, is based on an author-title catalog exactly like that found in the separately organized integrated catalog, except that the subject catalog is organized according to a classification system (in most instances, Dewey Decimal), and is supplemented by an alphabetical index to class marks. The interfiling of entries in different languages or scripts poses no problem, because the primary filing medium is the class mark. Here, too, non-Roman entries are traditionally romanized to allow for subarrangement of entries by name or title under the same class mark. An alphabetical index to a classified sequence is much more flexible than a subject heading system (especially if relationships between subjects are clearly indicated, as in PRECIS, the Preserved Context Index System). It is also easy to accommodate changing terminology and new words. Patrons speaking the dominant language will have few difficulties in gaining access to subjects, and the catalog will also reveal to them all books on a particular subject irrespective of language. Any problems regarding the subject indexing of foreign books for a classified catalog will not be substantially different from those posed by an alphabetical subject catalog. But the foreign reader will again be faced with the necessity of access through the medium of a language which he or she does not know sufficiently well or does not know at all, and this may be compounded by the need to learn a two-step method of access that demands a certain degree of sophistication.

This method is used by twenty-seven libraries (31 percent of the sample). All U.K. libraries, most of those in the Scandinavian countries and in Asia, and some in Canada, Australia and Germany have classified subject catalogs.

Separate Catalogs by Language and Script

The author-title catalog is arranged as in the above method. Regarding the subject catalog, two variants were reported. One of these is a subject catalog divided according to language, but with subject headings in the dominant language; twelve libraries (14 percent) reported use of this method. The other variant is a classified subject catalog, arranged in separate sequences by script (e.g., Roman, Cyrillic and Hebrew, or Roman and Chinese). Subject indexes are apparently in the dominant language only (questionnaire answers did not make this point entirely clear). Two or possibly three libraries use this method.

From the point of view of management, such catalogs by language and/or script demand a considerable degree of sophistication for their construction and maintenance, and seem therefore less desirable. Readers of foreign languages are, however, quite well served by a classified catalog with multilingual indexes.

Separate Shelving by Language and/or Script

This method is used by 62 percent of the libraries, sometimes in conjunction with subject catalogs constructed by one of the other methods. Most often, however, there is no catalog at all for the separately shelved books, so the physical arrangement provides the sole means of access. This method makes it seemingly easy for readers of various ethnic minorities to find "their" books as far as language is concerned (especially if the library serves several quite different linguistic groups), but it provides no subject access. Separate shelving is mostly done by the author's name or by title, and indicated by a shelf mark to facilitate shelving for library personnel who do not know foreign languages, much less a non-Roman script.

Many libraries reported that only fiction and children's books are shelved separately by language, whereas nonfiction is shelved in one classified sequence along with the other books in the library. While this constitutes no particular problem for majority readers and may even be quite useful, it will prevent many minority readers from finding books on any subject in their own language or script, because access is provided only in the dominant language by one of the cataloging methods discussed above. Often minority readers are not even aware that books in

their language are to be found among the many books in the dominant language on the nonfiction shelves. The notion that members of an ethnic minority are interested only in fiction or children's books thus becomes a self-fulfilling prophecy.

But when, as is sometimes the case, all or most foreign books are shelved in a separate section of the library rather haphazardly and without any means of access other than browsing, both majority and minority readers are poorly served. The minorities are made to feel like second-class users not worthy of the services provided for the dominant majority of patrons. Yet the majority readers are likewise shortchanged: those who do know foreign languages are not made aware of the existence of these books. Thus, to acquire foreign literature but to leave it entirely uncataloged means a library pays only lip service to the idea of providing its foreign-language patrons with reading material.

Other Finding Aids

Seventeen libraries reported that they provided various means other than catalogs and/or separate shelving of guiding readers to foreign-language materials. Among these were lists of printouts of new accessions classified by language and sometimes arranged by broad categories such as fiction, children's literature, how-to-do-it books, travel, and the like; formal bibliographies, published from time to time, of foreign-language materials; newsletters in the language of a minority, containing announcements of new books; location signs throughout the library and on the shelves in the most prevalent foreign language(s); and color-coding of books in a separate stack section by language. Table 4 summarizes the methods of bibliographic access to foreign-language collections used by the responding libraries.

Promotional Literature

Several libraries provided samples of promotional literature for their foreign-language collections and services. Among the best are those published by the Multilingual Biblioservice of the National Library of Canada in over two dozen languages; each language has its own leaflet with English and French text added. In contrast, one of the worst examples is a colorful English-Spanish folder that contained numerous misprints and grammatical errors, and even failed to print the Spanish $\tilde{n}$ or to accent letters. Such ill-prepared "publicity" is necessarily offensive to the intended readership.

TABLE 4
METHODS OF BIBLIOGRAPHIC ACCESS TO FOREIGN-LANGUAGE COLLECTIONS

Method	*Libraries Serving Minorities*	
	Number	*Percentage** (*N*=87)
Alphabetical author-title catalog and subject headings in the dominant language	63	72
Alphabetical author-title catalog and classified subject catalog with subject index in the dominant language	27	31
Alphabetical author-title catalog and separate subject catalogs by language or script	12	14
Other variants of author-title and subject catalogs	4	5
Separate shelving	54	62
Other finding aids	17	20

*Percentages total more than 100 because many libraries use several methods simultaneously.

What Can Be Done?

The current methods of cataloging foreign-language books and other materials are evidently not those that serve the needs of ethnic minorities very well. The means at the disposal of libraries are, however, severely limited, and most libraries will not be able to provide what seems to be "best," even presuming that anybody knows which of the possible solutions is the best under any given circumstances. Considering the limitations of personnel, money, time, and technical facilities under which public libraries everywhere must operate, what can reasonably be done to improve access to library materials for minority users, so as to approximate an optimal solution?

Many of the difficulties encountered in providing library services to minorities can be tackled effectively only be cooperative efforts and a centralized service. This pertains to bibliographic control perhaps more than to any other aspect of multilingual services. Mrs. M.F. Zielinska, Chief of the Canadian Multilingual Biblioservice, expressed this very aptly: "No individual library nor even a consortium of libraries can

satisfactorily cope with the existing needs because of difficulties inherent in the acquisition and cataloguing of foreign material, nor can it adjust to the fluctuations in the composition of ethnic communities within the regions being served."[4] In the same article, she also discussed the advantages and disadvantages of centralized services; the reader is referred to her excellent analysis.

Whatever disadvantages there may be to centralized services, the advantages to be gained by centralized cataloging in many foreign languages and in a variety of scripts are so obvious that no library should try to "go it alone" if such services are available in any form. But centralized services provide only basic catalog entries, either as card sets, microfiches, or machine-readable input for computerized systems. They cannot build or maintain catalogs, nor can they solve the local problems of individual libraries, which must still decide on the type and form of catalogs they wish to provide so as to serve the needs of minorities. In the following discussion, several different catalog systems are considered and listed by increasing degree of complexity and sophistication.

The Conventional Author-Title-Subject Catalog, Augmented with Cross-References in Foreign Languages

Nothing in the present setup of the catalog need be changed for this method. The author-title catalog remains the same. Names and titles in non-Roman scripts are romanized and interfiled. The subject headings are in English. The only additions to be made to the catalog are subject cross-references in the respective language, which refer the user to the same subject heading in English, for the principal subjects represented by foreign-language books. For example, the following Spanish-to-English cross-references may be made: Jardinería, *véase* Gardening; Novelas en español, *véase* Spanish fiction.

This does not necessarily imply a wholesale translation of all English subject headings, because in many instances the collection of foreign-language books will not comprise works on all subjects covered in the dominant-language collection (and the converse may also happen, e.g., books in the Spanish collection may treat subjects not touched upon at all in English). It may be sufficient, at least for smaller or medium-sized foreign-language collections, to make such cross-references for the first 100 main classes of the Dewey Decimal Classification (DDC) system and for some of their most important subdivisions.

Preferably, the subject cross-references in one or more foreign languages should also be displayed in tabular form or in a separate card file kept with the general subject catalog. They should be clearly labeled,

e.g., "Encabezamientos de materia en español" or "Vedettes matières en français." This method can probably be used even by quite small libraries since it demands few resources and is easy to produce, at least for the major languages for which good dictionaries and subject heading lists exist. It will be somewhat more difficult in the case of lesser-known languages, but it should not be impossible to enlist the aid and cooperation of competent people in the respective language communities to help with the translation and formulation of a relatively small number of simple subject headings.

Separate Subject Catalog in a Foreign Language

Where only a single ethnic minority is to be served (as is often the case for libraries serving Hispanics in American cities), a separate subject catalog with subject headings in the respective language may be set up. A project that will provide Spanish subject headings, based on several thousand titles held in some large California public libraries and known as the California Spanish Language Union Catalog, was started in 1977 and may become operative in 1980. If successful, other libraries serving Hispanic minorities may then be able to take advantage of this scheme, especially since the subject headings will be available in machine-readable form. Whether to assign English subject headings as well to the same books, and to integrate those entries in the general subject catalog is a matter of individual policy (and resources). In principle, it should be done.

Where more than one ethnic minority is to be served, it would probably be uneconomical to keep separate subject catalogs in several different languages. For such cases, another solution seems to be more practical and cost-effective.

Classified Subject Catalogs with Multilingual Indexes

This method is a logical extension of the classified version of separate catalogs by language and script. Subject entries are arranged in classified order, e.g., by DDC number. As pointed out before, the interfiling of entries in different languages under one class mark poses no problem. Moreover, entries in different scripts can be interfiled, too, even if their headings (the secondary filing medium) have not been romanized. Such entries can be subarranged by date of publication. (Subarrangement of subject entries by date is often preferable to subarrangement by author or title, and many libraries prefer to file subject entries this way, independent of the kind of catalog they use.)

The greatest advantage of a classified subject catalog in a multilingual environment is that its arrangement is entirely independent of any natural language, because the indexes can be produced in as many languages as needed. The method of a classified subject catalog with bi- or multilingual indexes is especially well suited to the needs of patrons in bilingual countries such as Canada or South Africa. The entire subject collection of a library, irrespective of language or script, is thus displayed in a single classified (and largely hierarchical) sequence, while access to subjects is provided without bias or preference for any one language. Thus, index entries for "Gardening," "Jardinage" and "Jardinería" will all refer to 635 in DDC, as will the English and French synonym "Horticulture."

The relatively small size of such subject indexes makes it fairly easy to produce them in two or more languages. An additional feature in favor of a classified subject catalog is the fact that this type of catalog is often familiar to many groups of immigrants from Latin America and from Asian and African countries, where the classified catalog is much more widespread than it is on the North American continent.

A Combination Alphabetical and Classified Subject Catalog

It would be unrealistic to expect established public libraries with a dictionary catalog or an alphabetical subject catalog to switch to a classified subject catalog (although their shelflists already constitute, to a certain extent, such a catalog). However, in those cases in which foreign books are not cataloged at all, or are accessible to their readers only by means of subject headings in the dominant language, it may be possible to create a classified subject catalog for these books only, with subject indexes in the respective languages, and cross-references in the traditional subject catalog.

Such a combination would go a long way toward provision of subject access for minority readers. The assignment of class marks to foreign books should not be an insurmountable obstacle even for a small library. For the subject index, the DDC index can serve as a guide, either in English or in one of the many translations available.

Some librarians might be horrified by the thought of having a hybrid subject catalog, part alphabetical and part classified. However, they should consider that a foreign-language book collection which is not cataloged but only separately shelved results also in a hybrid: the shelving of books in two different and largely incompatible ways.

Cataloging of Materials in Non-Roman Scripts

It now remains to address the most vexing problem in cataloging foreign-language materials, namely, how to deal with non-Roman scripts. Table 5 shows that a considerable number of libraries have collections in the major non-Roman scripts. The traditional solution, romanization, is a largely misguided attempt to create an "integrated" catalog.[5] The fact is that different scripts are by their very nature incompatible with each other. Romanization is also the method favored by library administrators concerned only with smooth functioning and minimal cost. The Library of Congress, which until recently romanized only headings, decided in 1979 to romanize in their entirety all entries for books originally written in a non-Roman script (except, for the time being, those in Arabic, Hebrew, Chinese, and Japanese). LC's justification was the purported technical difficulties in making non-Roman catalog entries amenable to computer manipulation, and thus to smooth integration into the MARC data base. Though this argument is demonstrably false (the New York Public Library has been producing entries in Cyrillic and Hebrew in its computer-generated catalog since 1977 and will soon add Arabic and perhaps other scripts[6]), it is widely believed to be true because of the authority of those putting it forward. As has been shown by several authors,[7] romanized catalog entries, though necessary for translations (and certain other types of graphic communication, e.g., cartography), are a hindrance rather than a help for effective bibliographic control of works written in non-Roman scripts. But even those who would still argue that romanization is not only necessary but valuable will probably not deny that native readers of Russian, Arabic or Japanese neither need romanization nor are helped by having to decipher catalog entries for works in their own language and script in a transmogrified form.

Research and university libraries use romanization because they have been led to believe that this is what "scholars" want. But the aim of public libraries serving an ethnic minority must be to make books in non-Roman scripts accessible *in the original script*. This, admittedly, is often a formidable and complex task, but not an impossible one. Various solutions exist to achieve this aim, but they are basically different for alphabetical and logographic scripts. For this reason, these scripts will be discussed separately.

Alphabetic Non-Roman Scripts

The principal alphabetic non-Roman scripts are Arabic, Cyrillic, Devanagari (and its derivatives), Greek, and Hebrew. Many of the

TABLE 5
FOREIGN-LANGUAGE COLLECTIONS BY SCRIPT

Script	*Total*	*Number More than 500 volumes*	*Percentage of total*
Arabic	60	17	28
Armenian	7	2	29
Chinese	118	15	13
Cyrillic	93	29	27
Devanagari (incl. derivative scripts)	43	28	65
Greek	54	12	20
Hebrew	79	12	15
Roman	164	78	48

responding libraries reported holdings in one or more of these scripts, though most were rather small. Most libraries either use completely romanized catalog entries, or they do not catalog such books at all, relegating them to a separate shelf section. Only a few libraries use romanized headings (names or titles) and provide also full bibliographic data in the original script (as did the Library of Congress before 1979). This method is, of course, preferable to wholly romanized entries, but still forces readers to look up a romanized name or title.

A much better solution, though more difficult to produce and to maintain, is an author catalog split into as many sequences as there are different scripts, complemented by a classified subject catalog with bilingual or multilingual indexes, as discussed above. Thus, there may be (in addition to the Roman script catalog) a Cyrillic catalog for names and titles in Russian, Ukrainian, White Russian, Bulgarian, Serbian, and Macedonian; an Arabic catalog for Arabic, Persian and Urdu; a Hebrew catalog for Hebrew and Yiddish; a catalog in Devanagari script (and its variants) for Hindi, Bengali, Gujarati, and other Indic languages; and a Greek catalog. When a library's holdings contain also translations of any of these books into one or more of the Western languages, the Roman script catalog contains cross-references to the author-title entry in the original script and vice versa. Such catalogs (though not always in the full form outlined here) are used by libraries in Israel, and also exist in the Soviet Union[8] (but not in public libraries). The system obviates the need for any transcribed entries, except in those cases where a book originally written in a non-Roman script has been translated and the name of its author is given in romanized form. The

native reader of a foreign language and script will be best served by such a catalog, as will the reader who has learned the language and script sufficiently well to be able to read its literature. The apparent disadvantage to readers of the dominant language, namely, that not all entries for an author's work are found in one place in the catalog, can be overcome by suitable cross-references in the form: Tolstoĭ, Lev Nikolaevich, *see also* Толстой, Лев Николаевич.

The library's management, however, will face difficulties with which it cannot cope using local resources alone. Cataloging in an original script requires experts in that language and script, special typewriters (or interchangeable type elements), and language experts also for the filing of entries, at least as long as these are in card form. Only centralized services can provide libraries with entries in non-Roman scripts at a reasonable cost, because the investment in necessary equipment and the high salaries of language experts must be spread over as large a number of customers as possible. Mere provision of catalog cards would still leave the problem of filing in individual libraries, and is therefore not a viable solution. Rather, separate catalogs for books in non-Roman scripts ought to be provided in the form of book catalogs, which can be produced either from camera-ready typescript or from computer-controlled phototypesetting (now available for almost all alphabetic non-Roman scripts). Another alternative is the use of computer-generated microfiches which would dovetail with the Roman-script microfiche catalogs increasingly used by public libraries. In either case, arrangement of entries in the proper alphabetical sequence would be done centrally at the point of production of these catalogs. Of course, a local public library would not possess all the books listed in a regional or statewide catalog of, say, books in Russian, but it would be a relatively small matter to indicate the books actually held in the local collection, while the larger catalog would enable readers to see what was available by interlibrary loan.

Logographic Scripts

The treatment of books written in languages that use logographic scripts, namely, Chinese, Japanese and Korean, poses even more difficulties, which may well be insurmountable for any but the largest public libraries, and no easy solution can be offered. The problems inherent in the transcription of logographic scripts from the point of view of bibliographic control have been discussed by several authors.[9] The principal difficulty lies in the fact that no transcription system for Chinese characters will enable a reader to reconstruct those characters,

and without such an exact reproduction, no names and only very few titles can be recognized and understood. Though Western readers of Chinese, Japanese or Korean often say that they find transcribed catalog entries useful (because most of them know the script of these languages imperfectly, having mastered only a relatively small number of characters), it cannot be emphasized too strongly that a transcribed entry means, in most cases, absolutely nothing to the native reader of those languages. To make sense of a catalog entry, the reader must see it in the original script, either in addition to a transcribed filing medium or in a straightforward Chinese character catalog.

Regarding Chinese, the problem has recently been made even more complex by the official decision of the People's Republic of China to use only the Pinyin system of transcription (which has now also been adopted by Western news agencies, the press and several large libraries), while the Republic of China (Taiwan) continues to use the traditional Wade-Giles system of transcription. The Library of Congress also decided to continue the use of Wade-Giles.[10] A reader of Chinese works will thus have to learn two transcription systems because it would be impossible to change the millions of entries for Chinese works already in the catalogs of Western libraries. No matter which system a library chooses, however, it will be of no use at all for native readers of Chinese.

A somewhat similar situation obtains regarding Japanese. Practically all Western libraries use the Hepburn system of transcription, but the Japanese government favors a partially different system, the official Kunrei transcription (in which, for example, the famous mountain Fujiyama is rendered as *Huziyama*).

Korean, when written in Chinese characters, encounters the same difficulties as Chinese when transcribed by means of the McCune-Reischauer system used by Western libraries, and even when it is written in the indigenous Han'gul alphabet (which is indeed a true alphabetical script), its transcription, by whatever system, is far from unambiguous.

Thus, the necessity to provide entries written in the original Chinese characters (and in the case of Japanese, also in *kana* signs) poses formidable technical problems for libraries. First, there is the problem of printing or writing. Although Chinese and Japanese typewriters exist, they are extremely cumbersome to use and also quite costly. Computer-typesetting of Chinese characters is now possible, but the necessary equipment is beyond the reach of a public library. Most libraries employ Chinese calligraphers to write master cards by hand, and these are duplicated by various methods. In most cases, small and medium-sized libraries cannot afford this method either. Another diffi-

culty, perhaps even more formidable for a library than the one concerning the script itself, is the filing order of entries. Even if a central service provides Chinese or Japanese catalog cards, libraries without specially trained personnel cannot file them unless they use romanization, but the entries so filed will again be unintelligible to those for whom they are intended.

One of the four filing systems traditionally used for Chinese characters is arrangement by number of strokes. This system is used by the Toronto Public Library, which produces cards written entirely in Chinese characters, with a transcribed version of the author's name in the upper-left-hand corner, and an indication of the number of strokes used as a filing medium in the upper-right-hand corner (see figure 1). The cards can then be filed by people without any knowledge of Chinese (or by machines), by simply arranging them by the number combinations in ascending order. This system is, however, not unambiguous, since many characters have the same number of strokes. Another filing method that has been used successfully is arrangement of the characters by their number in the Chinese Standard Telegraph Code (which is nearly unambiguous), but the system is not widely known among Chinese readers.

Shih ssu hsin 13-12-8

895.11 詩詞欣賞 [編譯者: 衡塘退士
1801 高雄 大衆書局 1974]
8 v. in 1.

1 詩詞 (歷史評論)
2 Poetry -- Hist. & crit.

Figure 1. Catalog card for a Chinese book, produced by the Toronto Public Libraries

Despite these and other difficulties, it should not be entirely impossible to construct Chinese, Japanese and Korean catalogs in libraries which have substantial collections in these languages. Even more than in the case of other non-Roman scripts, centralized services must provide the necessary basic entries in whatever form (cards, book catalogs or microfiche). Local situations will have to depend on librarians with the necessary expertise or on the services of volunteers, retired persons or students in the respective language communities.

Conclusion

The provision of bibliographic access to foreign-language materials in public libraries is at the present time either nonexistent or greatly mismanaged. Only a few centralized library services provide members of ethnic minorities with books and other materials in a fashion comparable to that available to and expected by the majority of a library's patrons. The problem will not go away by being disregarded. Collections of books in foreign languages intended for native readers (as distinct from those provided for learners of those languages) will be with us for the foreseeable future, and there will be more demand for them.

Some of the solutions proposed here will perhaps appear to be "pie in the sky" to many librarians, not least because they would put additional burdens on a library's personnel and budget or necessitate a restructuring of the catalog. But they are actually quite realistic and are based on the practical experience of at least a few libraries and centralized services which have tried and used them successfully. The implications of acquisition of books in foreign languages for personnel and budget matters ought to be considered *before* making any decisions on collection building for minorities, or rather, they should be part and parcel of such a decision. A library that cannot afford to buy foreign books and does not have the necessary resources to deal with them appropriately, yet insists on acquiring a few books in "exotic" languages, shelving them away in a corner labeled "Books in Foreign Languages," ought not to be in that business at all, because it provides only a token service for its minority readers, who will make very slight use of it, if any.[11]

As to the proposed methods of restructuring the catalog in order to assure effective bibliographic access to foreign books, this may indeed be a propitious time to initiate them. Many public libraries are now or will soon be in the process of closing all or part of their existing catalogs,

perhaps changing their form from cards or books to COM. Thus, some major or minor restructuring of public library catalogs is now occurring anyway, and additional changes made for the sake of providing access to foreign-language books would often be only a minor part of such an operation.

Finally, it cannot be emphasized too strongly that such changes and accommodations ought to be made not just for the sake of the ethnic minorities in a community. Making books and other materials in foreign languages available and accessible to whoever might need them will ultimately result in the best service to the library's entire constituency.

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Library Training for Services to Minority Ethnic Groups: Concepts and General Principles

SYLVA SIMSOVA

ISOLATED INSTANCES OF LIBRARY training for services to minority ethnic groups occurred in the early part of this century, for example, a 1923 course for the German minority in Czechoslovakia and a 1932 course for the French in Canada,[1] but as a subject of study it has only recently been included in library schools' curricula. As information on such recent development is difficult to find, this paper will deal with general principles illustrated with a few examples rather than attempt a comprehensive coverage of the courses available throughout the world.

Libraries and Their Environment

There is nothing new in the idea of teaching students of librarianship to relate library services to the needs of their users. Professional courses in librarianship have traditionally included study of the relationship between libraries and culture. Increasingly, the community and our view of it are undergoing change. The movement of people in all parts of the world brings cultures together in new combinations. The one-nation state is becoming an anachronism. The term *multicultural* has come to be used in many countries to describe their complex societies. A multicultural society is not static, and what students are taught in their graduate days is going to be out of date before they are in positions of responsibility where they can apply it. In a society which is changing rapidly, professional librarians need opportunities to retrain and to bring their knowledge up to date.

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Closer contacts between cultures bring about some friction, but also a need for tolerance and understanding. In a strong nation-state, the minorities tend to retain their own culture with minimal changes because they fear the impact of the majority. In a fluid multicultural society, the threat is not so great and the participating cultures are not afraid to let spontaneous changes take place. This presents problems to librarians. A service to an encapsulated minority is a small-scale duplication of that for the majority. It is relatively easy to train for. The real problem is to find an approach suitable for a complex society with constantly changing needs.

The professional literature contains two views of the position of minority ethnic groups in society. Some writers see minority cultures as something added, or existing in opposition, to the majority culture. Library service to minority ethnic groups is thus seen as something special—either an act of benevolence on the part of the majority, or a struggle for its rights on the part of the minority. Others view multicultural society as a number of cultures existing side by side, with one of them conveniently playing a leading role. Here, the provision of library services is taken for granted. This view suggests that there is no need to provide special training for library service to minority ethnic groups, as such service seems merely to be ordinary librarianship applied in a particular context. The context, however, is specialized enough to justify a program at library schools.

Increased contacts between countries have brought about international cooperation and standardization of library practices. Multicultural countries share their library problems. There is opportunity in this for an exchange of experience and the development of a "system theory" of library service provision in multicultural societies. Though the specific problems differ from country to country, the basic system is applicable to all. This has implications for the planning of courses. There are advantages in making the approach comparative so that the students would be equipped not only to work with minority ethnic groups in their own countries, but also to understand the principles as they apply in others. There is also room for international cooperation in practical matters such as the provision of materials in the less common minority languages. As a starting point, a worldwide network of information is being built on an informal basis by Marie Zielinska of the National Library of Canada.[2]

A multicultural society has its effect on the individual. Like those upon whom marginality has been forced by migration, some open-minded individuals living in a multicultural society will become marginal;[3] the society imprints itself on their personalities. It is assumed that a

multicultural society will strengthen the cultural identity of members of minority groups, but it can also help them to transform their marginality into a positive experience. On those individuals who are secure in their cultural identity and whose minds are less open, multicultural society will not, however, have this effect; it will at best encourage their tolerance of other cultures. These are subtle psychological processes in which reading has a part to play. Students should be made aware of the effect of reading on people's inner lives.

Cultural Policies and Library Education

Official statements and legislation, such as the Canadian Prime Minister's statement of 1971 about "multiculturalism within a bilingual framework" and the British Race Relations Act of 1976, embody a consensus of opinion about cultural policies. The details of the application of cultural policy to libraries are left to the bodies which formulate professional policies. The International Federation of Library Associations has developed a standard on provision for national minorities and nonindigenous groups.[4] In 1977 the Library Association of Great Britain issued the policy statement "Public Libraries in a Multi-cultural Britain" to encourage the improvement of services to minority ethnic groups.[5] The implications of the cultural and professional policies as they apply to professional education are not always fully spelled out, the exception being the Horton report in Australia, which has recommended that library schools offer specialized diplomas in public librarianship for work with ethnic groups.[6]

In a new field there has to be a close relationship between teaching and research. Schools of librarianship are natural centers of research, both funded research and that done by advanced-degree students. Research is useful to the practitioners in the library profession as well as to teaching, and it provides policy-makers with information. Government and other official bodies can encourage research by acknowledging the need for it (as in the Library Advisory Council report *The Libraries' Choice*[7]) and by providing funds. Much pioneering work tends to be done by advanced-degree students who, by their enthusiasm and often without financial backing, promote a subject long before it is officially recognized. Examples in Britain are Claire Lambert's article and J.R. Edgar's thesis, which antedate the Library Association's professional policy statement by eight and five years, respectively.[8]

Professional meetings, workshops and conferences also fulfill an educational function in creating the right climate of opinion to develop

a new subject. In Canada the formation of a committee to investigate the problem of improving library services to ethnocultural groups in 1970 has led to the development of the Multilingual Biblioservice.[9] In Britain, the 1973 workshop on the public library and the needs of immigrants suggested a research project which was later carried out by Clough and Quarmby[10] and became the foundation of further research programs at the School of Librarianship of the Polytechnic of North London.

In the basic course in librarianship, at both the graduate and postgraduate levels, the implementation of new ideas is more difficult. Ideally, schools of librarianship should be aware of new ideas and should try to include them in their basic courses as soon as, or perhaps even before, they are formulated. In practice, however, there are restrictions of an administrative nature, and curriculum changes are not always easy. This is probably true in all countries. A flood of new ideas of all sorts competes for the attention of the curriculum and must be fitted into the framework of a set number of teaching hours. Decisions on priorities are not always easy, and a consensus on the method of introducing a new subject is difficult to reach.

Administratively, there are various alternatives. First, a separate course devoted entirely to library services for minority ethnic groups could be offered. It would be too specialized for a basic qualification. Such a subject is suitable for short courses for practicing librarians, such as those held at the Polytechnic of North London from time to time, or for a specialized qualification, such as the one planned by Monash University along the lines of the Horton report's recommendation.[11] Second, such training could be included as a compulsory subject in the basic library course. However, it is unrealistic to expect that curriculum planners would accept such a specialized field into the compulsory core. A third method, and the one used in most cases (for instance, at Monash University, Polytechnic of North London and Belfast University) is to teach the subject through assignment of an optional, specialist paper. The advantage of this administrative alternative is that the subject is taught to students who have a genuine interest and strong motivation. The fourth, and least satisfactory, way is to "infuse" training into existing compulsory subjects on the grounds that it should be taught to all students. If done with enthusiasm and conviction, students will benefit from it. It could, however, easily turn into lip service or "tokenism." Whatever the administrative format, the course is not always called "Library Services to Minority Ethnic Groups." "Services to the Disadvantaged," "Urban Libraries," "Community Libraries," "Inner-City Library Services," and "Afro-American Bibliography" are among

names given to it. The course is also related to comparative and international librarianship. The methods developed for the teaching of comparative librarianship are well suited to the teaching of library services to minority ethnic groups.[12]

The Ethnic Librarian

In their attempts to improve library services to minority ethnic groups, some librarians consider it a good idea to appoint a specialist to deal with them. Others criticize the provision of specialists on the grounds that a service to minority ethnic groups should be offered by all members of the staff at all times, and not singled out for special occasions. If the library does employ a specialist, the question arises of whether the person appointed should be from the host society or from among the minority groups. Although there are disadvantages to either alternative, good professional education can minimize them. Students opting for courses on library services to minority ethnic groups are likely to come from the host society as well as the minority groups, so the syllabus must be suitable for both. If the library's policy is for the minority ethnic group to be served by all staff, there is a lot to be said for the employment of minority group members in general library posts. This is not so much positive discrimination as good library management. Their presence on the staff should attract minority group readers who are often reluctant to come to the library.

Recruitment of qualified librarians from minority ethnic groups is not easy. Even if discrimination is outlawed, images such as "In the United States, almost everyone knows that a librarian is a middle-aged white woman" stand in the way.[13] Such images suggest discrimination against nonwhites and low status of the librarian. To a member of the minority group, it may therefore not seem worthwhile to try to become a librarian. If his basic educational qualifications are low, he does not have much chance anyway; and if they are high enough, he can do better elsewhere.

This situation presents library schools with the problems of recruitment and positive discrimination.[14] Minority group members need to be better informed about opportunities in librarianship and encouraged to join the profession. In the United States, Josey and Peeples have published a handbook about career opportunities for black librarians.[15] In Britain there has been some increase in the number of Asian librarians, probably due to relatively high educational achievement combined with a positive image of the profession among their

ethnic group. Positive discrimination, referred to as affirmative action in the United States, suggests that pre-entry requirements of courses should be lowered for minority group members to even out the ethnic composition of the profession. It has also been pointed out that minority ethnic groups should be better represented among the staff of schools of librarianship.[16] It is likely that this problem will resolve itself as the numbers of minority group librarians increase and the schools make their posts attractive to them. For example,among the thirty-four teaching and research staff at the School of Librarianship of the Polytechnic of North London, there is one Indian, one Chinese, one Central European, and one North European. This representation is spontaneous, not due to any kind of social engineering.

The Language Barrier

Multilingualism is the natural outcome of a multicultural society, even if for convenience's sake the people agree on one, or more than one, official language. Knowledge of foreign languages is essential for serving minority ethnic groups. It is also essential for international cooperation and for coping with the information explosion. It seems desirable for librarians to cultivate language skills and for library training to include the study of foreign languages. To function in a multilingual society, librarians do not need to know all the languages to perfection. They need some language skills to handle the stock, for information retrieval, and for communicating with their readers, and with their colleagues from other countries. Curiously enough, it seems that interest in languages among librarians has been declining in recent years, at least in the English-speaking world. This decline is due partly to technological developments, such as mechanized translation and mechanized information retrieval, partly to the publication of research results in English even by those countries where English is not spoken, and partly to the increasing reluctance among young people to learn foreign languages in schools. Although in many parts of the world library schools still teach foreign languages, this is increasingly less common in Britain.

The librarian's different functions call for different types of language ability. In the handling of stock, several degrees of linguistic expertise can be distinguished:

1. shelving books right side up and knowing whether the title page is at the front or back of a book,
2. recognizing the script and the language of a book so that books in the same language are kept together,

3. transliterating the title page,
4. identifying the author's name and cataloging it correctly,
5. translating the title page with the help of a dictionary,
6. getting the gist of a publication by scanning,
7. allocating a subject heading and annotating in English, and
8. assessing for purposes of book selection.

In dealing with the reader, the librarian who has some linguistic expertise can understand a language at one level and speak to the reader in his language at another.

One way to ensure the language ability among librarians is for schools to insist on knowledge of a foreign language as a pre-entry qualification. (This used to be the British practice, but for some time now the Library Association has not insisted on this qualification, nor have the library schools.) An alternative is to teach a language as part of the librarianship course, either in a conventional format or as a special course for librarians modeled on the "language for scientists" pattern. The inclusion of foreign languages in librarianship courses varies throughout the world. Some schools in countries of continental Europe teach more than one; British schools in many cases teach none. Cataloging of foreign-language materials should be taught as part of general cataloging but is by no means universally included—nor is the ability to recognize a foreign language or foreign alphabets. There are, however, some recent publications which provide a guide to languages for librarians.[17]

Outline of a Course

A specialist course for library service to minority ethnic groups should impart certain skills and insights and ultimately influence the attitudes of its students. Services to minority ethnic groups call for special skills, but can also be seen as a context in which to study all library skills.

Knowledge of languages, as mentioned earlier, is essential for the selection and recording of stock and for dealing with readers. One should bear in mind, however, that versatility is more useful than complete mastery of one language.

In book selection, students need to learn about the problems of selecting stock in a foreign language, and about the structure of the existing literature in the most common languages according to physical format, subjects and levels. They should be familiar with the main book selection tools available, such as Wertheimer's *Books in Other Languages.*[18] They should also be introduced to the practical problems of

acquisition and to the advantages and disadvantages of the various methods available. These aspects should be taught in the form of theoretical principles, as well as case studies about local sources of book supply.

Cataloging skills relating to foreign-language materials include transliteration, choice of title and/or author's name, choice of subject headings, and annotations. In addition to learning conventional methods of recording material, students should be encouraged to be resourceful so that they can cope with unexpected situations (e.g., Westminster Public Library's method of using photocopies of Chinese title pages with an accession number in place of a catalog). They should learn about useful tools, such as the *Annotations Manual* of the National Library of Canada's Multilingual Biblioservice.[19]

To be able to relate library service to existing needs, students should be taught the basic techniques of surveying the community, with special reference to minority ethnic groups. They should be introduced to the significant research in the field and to general principles of research methodology. The teaching in this area should draw on disciplines outside librarianship, such as anthropology and social science. To establish contact with readers, or potential readers, students must develop interpersonal skills. In cross-cultural contacts, understanding depends on insight into how others think and feel. It is a good idea, therefore, to encourage students to undertake an in-depth case study of a minority ethnic group which is not their own. The method developed by comparative librarianship is very suitable for this purpose.[20] Each student collects information about a group through a questionnaire and then presents it in a series of structured seminar discussions. (A suggested questionnaire is appended to this paper.)

By identifying with groups other than their own and by listening to the contributions of others in the class, students realize the relativity of their own cultural conditioning. To provide them with a conceptual framework for their pragmatic insights, they are then introduced to some theoretical concepts, such as identity and prejudice.

Teaching Method

The skills can easily be taught by conventional teaching methods, such as lectures and demonstrations, with emphasis on practical exercises. The rest of the course should be centered on the students' own work. In the case study, the students collect information from literature and from informal meetings with members of the ethnic groups they are investigating. They participate in seminar discussions which follow the

outline of the questionnaire and summarize their findings in an essay. In the second half of the course, each student writes an essay on a particular problem, using the comparative method to see how the problem affects two or more ethnic groups in one country or one particular group in two or more countries. While the students are collecting their material for this paper, the lectures cover the theoretical concepts outlined earlier, as well as a survey of services provided in selected libraries. When the papers are completed, students present them to the class for discussion. Because of the emphasis on individual work and because of the motivation to choose the course in the first place, many students, apart from learning certain basic skills, find that the course helps them to deepen their understanding of themselves as well as people from other cultures.

Suggested Conceptual Framework:
The Librarian at the Tower of Babel

The professional philosophy on which this suggested conceptual framework is based is taken from Ranganathan's *The Five Laws of Library Science* and Foskett's *The Creed of a Librarian.*[21] The importance of Ranganathan's laws lies primarily in their emphasis on service to the individual reader and secondly in their recognition of the principle of continuous change. Foskett's paper is subtitled "No Religion, No Politics, No Morals." In providing a service to readers, librarians are expected to abstain from judging their readers' needs. This professional philosophy presupposes respect for all cultures, but to understand his readers fully, the librarian has to have beliefs and a culture of his own.

From childhood, the individual is subjected to a process of social conditioning by the group of people nearest to him. His personality thus grows to reflect the culture of this group. Culture is not static; in the course of time it undergoes various changes. Some are caused by developments from within, some by interaction with other cultures.

When two or more cultures interact, they either accept each other, live in a neutral relationship, or oppose each other. A contact between two cultures is brought about by population movement. The world population at any given time is the result of successive waves of migration. The interaction of the different cultures of past waves produces the culture of any given locality. The group that migrates consists of individuals who each have their own reasons for migrating, but there is usually a common motivation which applies to the whole group.

On arrival the migrant finds himself a stranger. He must learn to cope with new situations without the support his home group used to

give him. The reaction of the native population to his presence in their locality ranges from acceptance to open hostility. Their attitudes are influenced by economic, historical and psychological factors. Prejudice is a distorted form of rejection of the stranger. It would be unrealistic to expect all individuals to like each other at all times, but dislike does not on its own constitute prejudice. Some individuals have personalities predisposing them to be more prejudiced than others. The more two individuals or groups have in common, the less likely they are to reject each other. Similarity of cultures helps positive interaction.

Racial prejudice is a special kind of rejection. It stems from atavistic taboos, which in modern times take the form of pseudoscientific justifications, and from a complex pattern of negative emotions often associated with historical causes. Racial attitudes are themselves culture-bound and members of various cultures tend to display different forms of racial prejudice.

In coping with everyday problems the migrant is at a disadvantage compared with natives, who have all the local know-how. Even in the most favorable circumstances the migrant lives under stress, which in extreme cases can lead to maladjustment and ill health. Having made the move from one country to another, the best the migrant can hope for is an experience of the positive form of marginality. He no longer belongs to the old culture, nor to the new one. He is alone, having left his old supporting group and not having found a new one to take its place.

Migrants who live in a state of marginality tend to associate in various forms of ethnic organizations which provide them with support and facilitate self-help. The individual migrant's affiliation with these organizations, and the organizations themselves, tend to be short-lived, as the need for them is transitory.

The family group is another source of support to the migrant in a strange environment. Family breakdown affects migrants more than the natives, who have access to alternative systems of support. The migrant's children, who receive their education in the new country, experience a different form of marginality from that of their parents. They also stand at the threshold of two cultures, but the pull of the new culture is stronger, as it is the culture of their peer group. This creates a special form of generation conflict in migrant families.

The host community is guided in its acceptance of migrants by its migration policy. This consists of the various rules and regulations under which migrants are admitted to the country and settled, as well as the unwritten norms about how best to approach the situation. Various

integration policies have been formulated. The policy of cultural pluralism has much to recommend it, as it recognizes the equality of cultures and the individual's right to live according to his own culture. Present-day British policy, for example, is described as multiracial and multicultural to empasize that racial equality is as important as cultural equality.

Cultures that live side by side in mutual tolerance do not remain separate forever. Due to the natural process of social change, they gradually exchange the most suitable elements until they reach acculturation. Like the Tower of Babel, society is gradually being built from the little bricks that come from all over the world. The tower fell down because, in the confusion of tongues, there were no interpreters to make the multicultural society work. As librarians we are in an important position to supply information where it is wanted, both to the newcomers and to members of the host society. Information can reduce stress and lead to mutual understanding.

Appendix

Suggested Questionnaire for Ethnic Group Case Study

A. Characteristics of a "typical" member of the ethnic group
   1. Was the migration forced or voluntary?
   2. Is the migrant's new socioeconomic status:
      a. improved b. unchanged c. lower?
   3. With regard to his country of origin, is the migrant expected to:
      a. return b. send money c. send knowledge?
   4. Was the migrant rejected by his country or was his country rejected by him?
   5. Is the migrant:
      a. a settler b. a colonist c. a political idealist d. an opportunist?
   6. Was the motivation for migration:
      a. need for security b. improvement in economic conditions c. political d. improved opportunity for individual advancement e. other?
   7. Was the migrant:
      a. welcome or invited b. compassionately received c. tolerated d. unwelcome?
   8. Following migration, were family ties:
      a. strengthened b. weakened?
   9. In what decade did the migrant arrive at the host country, and at what age?

B. Cultural identity of the ethnic group
   1. Which factors contribute most to cultural identity?
      a. ethics b. religion c. language d. social patterns e. food f. politics

2. What do ethnic group members find difficult to accept about the receiving community?
3. What does the receiving community find difficult to accept about the ethnic group members?
4. To what extent are the cultural patterns of the receiving community and the ethnic group similar?
5. Are all members of the ethnic group conscious of their cultural identity?
6. Are there conflicting value systems within the community?
7. Is there a conflict of viewpoints between the generations?

C. Relations between the cultures

1. Does the contact between the two cultures bring about:
   a. annihilation b. expulsion c. dispersion d. segregation e. toleration f. conflict g. symbiotic relationship h. exploitation i. social stratification j. acculturation k. accommodation l. assimilation m. cultural pluralism?
2. Are cultural changes motivated by:
   a. economic advantages b. social advantages c. congruity in existing culture patterns d. ethical and religious considerations?
3. Do the two cultures have a language in common?
4. Do the two cultures have a religion in common?
5. Were members of the ethnic group well informed about the culture of the receiving community:
   a. before arrival b. after arrival?
6. Is the receiving community well informed about the culture of the ethnic group?
7. What practical steps have been taken to bridge the gap between the cultures?
8. What practical steps should be taken to bridge the gap between the cultures?

D. The second generation

1. What special problems do members of the second generation experience?
2. Is there contact between school and parents?
3. Is there provision of opportunity for the second generation to learn about their parents' culture?
4. With which cultural group do the young people identify?

E. Institutions which contribute to self-sufficiency of the ethnic group

1. Which of the following contribute most to the cultural identity of the ethnic group?
   a. club b. societies c. meeting places d. restaurants e. film f. drama g. music h. food shops i. community leaders j. churches k. schools l. newspapers m. periodicals n. books o. publishers p. booksellers q. art galleries r. learned societies s. libraries
2. Which institutions could serve to form a bridge between the cultures?
3. Does the ethnic group wish to retain self-sufficiency?
4. To what extent does the ethnic group take initiative in bridging the gap between its own culture and that of the receiving community?

F. Communication needs
   1. Do members of the ethnic group have problems with:
      a. learning English b. maintaining their own language?
   2. What practical facilities are available to cope with the language problem?
   3. What service is available in:
      a. public libraries b. libraries run by the ethnic group?
   4. Is information needed about:
      a. life in the new country b. the home country?
   5. How is information provided?
   6. Is there a need for publications:
      a. in the language of the ethnic group b. in English?
   7. How are publications made available?
   8. Is there a need for nonbook media for the ethnic group?
   9. What media are available?

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Library Services to Non-English-Language Ethnic Minorities in the United States

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FIFTY-FIVE YEARS AGO a major survey of library services in the United States was made. The results of that study were published by the American Library Association in 1926 and 1927. Although approximately 1200 public libraries responded to the survey, the section dealing with services to the "foreign born" was based on fewer than 50 replies. According to the survey, librarians maintained contacts with a variety of immigrant organizations, welfare groups and knowledgeable individuals in the "foreign" communities. Twenty-eight of the libraries reported holdings in thirty-three foreign languages. Their combined book holdings included: French, 224,000 volumes; German, 210,000; Italian, 45,000; Yiddish, 37,000; Spanish, 35,000; Polish, 28,000; Czech, 25,000; and Russian, 24,000. In no other language were there more than 18,000 volumes.[1]

No major survey of library services to ethnic minorities has since taken place. Therefore, in order to obtain up-to-date information, a questionnaire was sent to major public libraries in every state which were most likely to have foreign-language collections. These included the ten listed in Ash's *Subject Collections*,[2] and the rest were divided about equally between libraries listed in the 1978 *American Library Directory* and the largest libraries listed in the 1979 *World Almanac*. This article summarizes the results of the survey, which took place in 1979.[3]

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In August 1979 an eight-page questionnaire, "Survey of the Multilingual Collections in the Public Libraries of the United States," was sent with an explanatory letter to the Hawaii State Library System, as well as to 126 public libraries in the other 49 states. One hundred two responses were received, representing 80 percent of the questionnaires sent. Seventy-two of these libraries have foreign-language collections of various sizes, and it is on them that the survey is based. Some questions could not be answered fully for lack of information on hand, such as inventory records and other statistics. Also, some libraries supplied information on the entire library rather than on merely the foreign-language collections; this was taken into account in the compilation of the statistics. Otherwise the information in the questionnaire was accepted at face value. Twenty-five libraries and library systems did not respond, including the states of Connecticut, Nevada and South Carolina, the branches of the New York Public Library (NYPL), the Boston Public Library, and the Miami-Dade Public Library.

Foreign-Language Collections

Size

Seventy-two libraries have books in more than seventy foreign languages. Thirty-nine of these languages were listed in the questionnaire, and more than thirty were added by the libraries. Eight libraries provided no statistics: Enoch Pratt Free Library, Baltimore; Kansas City (Mo.) Public Library; Brooklyn Public Library; Public Library of Cincinnati and Hamilton County; Tulsa City-County Library; Erie (Pa.) County Library System; El Paso Public Library; and the Rosenberg Library, Galveston. The numerical analysis will be drawn only from the sixty-four libraries that answered the questionnaire in full. No statistics on holdings are available for about 200 collections in 38 languages in various libraries. Most libraries excluded title statistics and provided volume statistics only for individual languages. The count is, therefore, based on volume statistics.

The largest foreign-language collections are located in urban industrial centers. Libraries with collections of more than 20,000 volumes and their combined holdings are: Los Angeles Public Library, 192,982; Cleveland Public Library, 191,536; Detroit Public Library, 65,000; NYPL, Donnell Library Center, 46,408; San Francisco Public Library, 43,057; Chicago Public Library, 36,811; Saint Louis Public Library, 31,380; Rochester (N.Y.) Public Library, 31,100; Minneapolis Public Library and Information Center, 28,200; Seattle Public Library,

26,529; Hawaii State Library System, 29,273 (estimated); and Milwaukee Public Library, 22,634 (estimated). The eight libraries with estimated foreign-language collections of 10,000-19,999 volumes are: Denver Public Library, Springfield (Mass.) City Library, Cumberland County (N.C.) Public Library, Free Library of Philadelphia, Providence (R.I.) Public Library, San Antonio Public Library, Houston Public Library, and Salt Lake City Public Library.

Thirty-three libraries have foreign-language collections of 1,000-9,999 volumes, and eleven have collections smaller than 1000 volumes. Holdings in 64 libraries represent 882 collections of fewer than 200 volumes; 161 collections of 200-499 volumes; 96 collections of 500-999 volumes; 158 collections of 1000-4999 volumes; 32 collections of 5000-10,000 volumes; and 18 collections of more than 10,000 volumes. Altogether, forty-three languages are represented.

Languages

Some libraries have more than one collection of a language in the system, and provided separate statistics for each collection. Therefore, the number of collections may sometimes exceed that of libraries surveyed. A detailed breakdown appears in table 1.

Materials

Forty libraries reported a total of more than 48,000 volumes of foreign-language books for children. The Free Library of Philadelphia has a sizable collection which is housed in the Central Children's Department, as does the Orlando (Fla.) Public Library. The Hempstead (N.Y.) Public Library maintains the Foreign Language Center for Children, which was established in 1967 and financed in part by a special-purpose grant under the Elementary and Secondary Education Act. At Los Angeles Public Library foreign-language materials for children are housed in the Children's Literature Department. In addition to the circulating books, there are approximately 4500 titles in 47 different languages in its historical Reference Picture Book Collection. At Cleveland Public Library, children's books in foreign languages are a unit of the Foreign Literature Department.

Foreign-language periodicals are purchased or acquired as gifts by forty-three libraries, newspapers by twenty-eight, foreign-language phonodiscs by forty-eight, and cassettes by nineteen. Eleven libraries make use of uncataloged pamphlets, and sixteen have sizable collections of paperbacks in foreign languages ranging from 50 to almost 30,000 volumes. Two libraries include comic books and *fotonovelas* in their paperback collections.

TABLE 1
LIBRARY COLLECTIONS, BY LANGUAGE

Language	Number of Volumes							
	Fewer than 200	*200-499*	*500-999*	*1,000-4,999*	*5,000-10,000*	*More than 10,000*	*Total collections*	*Total volumes*
Arabic	30	1	2	2			35	6,236
Armenian	18	2	3				23	3,179
Bohemian	25	2	3	1	2		33	18,299
Bulgarian	21	1		1			23	2,489
Byelorussian	2	1					3	511
Chinese	40	1	1	4	1	2	49	36,774
Croatian	15	2		2			19	5,337
Danish	31	6	3	4			44	14,209
Dutch	28	6	3	3			40	11,259
Estonian	9	2	1				12	1,340
Finnish	27	3	3	2			35	8,068
French	8	8	11	20	9	2	58	107,635
Gaelic	13						13	215
German	11	7	9	21	6	3	57	162,384
Greek	32	10	5	1			48	11,223
Hebrew	36	7		4			47	12,707
Hungarian	24	10	1	4	1	1	41	28,951
Irish	10	1					11	551
Italian	22	12	6	13	2		55	55,717
Japanese	33	3	3	6		1	46	32,932
Korean	19	4	2	2			27	7,049
Latvian	16	4	1	2			23	6,055
Lithuanian	24	4		3			31	7,630
Norwegian	29	5	2	4			40	11,320
Polish	30	7	4	4	2	1	48	47,207
Portuguese	36	5	3	3			47	9,894
Romanian	20	1	2	1			24	4,488
Russian	29	8	6	5	3	2	53	60,910
Serbian	21	2	2	2			27	6,535
Slovak	22		1	2			25	8,156
Slovenian	15		1	2			18	7,407
Spanish*	6	14	11	27	4	6	68	262,802
Swahili	21						21	330
Swedish	24	10	2	6			42	21,811
Turkish	20						20	459
Ukrainian	23	2	2	2			29	13,651
Vietnamese	31	3					34	994
Welsh	18						18	263
Yiddish	32	5	3	3	2		45	23,555
Pilipino	2			1			3	1,960
Flemish	3			1			4	1,321
Hindi	5	1					6	394
Gujarati	1	1					2	227
Totals	882	161	96	158	32	18	1,347	1,024,434

*The Spanish-language collections were greatly improved and enlarged in the 1970s with the help of federal and other grants. *See* Haro, Robert P. "¡Viva la Evolución!" *American Libraries* 10:355, June 1979; and "Bilingual Program at Newark Public Library Wins Approval of the Florence & John Schumann Foundation & The Victoria Foundation," *New Jersey Libraries* 11:28, Feb. 1979.

Origins and Motivations

Nine libraries listed as motivation for beginning foreign-language collections public interest and demand, serving the foreign-born, response to requests from immigrants and scholars, response to community need, and serving local population. The Arlington (Va.) Public Library started its foreign-language collection in 1961 primarily to accommodate foreign embassy and government personnel. An LSCA grant motivated the El Paso Public Library in 1972, the Bethlehem (Pa.) Public Library in 1975, and the Cumberland County (N.C.) Public Library in 1976 to start their foreign-language collections. Hempstead (N.Y.) Public Library reports that its foreign-language collection was transferred in 1975 from the Nassau Library System, where it had started in 1965 from an exhibit at the New York State Pavilion. The point was to have the collection on the open shelves. In three libraries, collections were started by gifts. Other libraries offered no comments on the subject. Forty-five libraries reported the age of their collection: ten were started before 1900, thirteen in the early 1900s before World War I, and twenty-two since.

Collection Location

In Hawaii the state library and its six regional libraries all have foreign collections. The Extension Division of the Los Angeles Public Library has a large collection of Chinese, Japanese, Korean, and Spanish books and materials to serve sixty-five branches and bookmobile units. Three of San Francisco Public Library's foreign-language collections are housed in branch libraries. The Chinese collection is in the Chinatown branch, the Japanese collection is in the Western Addition branch, and the Spanish collection is located in the Mission branch. The Spanish-language collection of the Kansas City (Kans.) Public Library is located in its Argentine branch, and that of the Bethlehem (Pa.) Public Library is in its South-Side branch. Rochester (N.Y.) Public Library houses its Polish collection in the Hudson branch, the Russian and Ukrainian collections in the Lincoln branch, the Italian collection in the Edgerton branch, and the Biblioteca Manuel Alonso Collection in the Spanish Library Center. The Spanish-language collection of the Salt Lake City Public Library is in the Chapman branch. The Saint Paul (Minn.) Public Library has a Spanish collection in one branch, and a Russian collection for another branch is being planned. The Rocky Butte Jail Library of the Multnomah County Library (Library Association of Portland, Oregon) contains a sizable Spanish collection. The Carnegie West branch of the Cleveland Public Library has a separate Spanish collection named the Spanish Library. Kansas City (Mo.)

Public Library has a separate Spanish-language collection in its West branch. The Detroit Public Library's Foreign Language Collection is a department of the main library, but is housed in the Downtown Branch library. Three public libraries have special one-language collections: Lewiston (Maine) Public Library (the Dr. Eustache N. Giguere Memorial French Collection), Westerly (R.I.) Public Library (the Italian Materials Collection), and El Paso Public Library (La Raza Spanish Collection).

Eight libraries have multilingual departments administered separately from other subject departments. They are: Los Angeles Public Library (145,000 volumes); San Francisco Public Library (24,557); Atlanta Public Library (6444); Detroit Public Library (65,000); Brooklyn Public Library (est. 100,000); Cleveland Public Library (190,000); NYPL, Donnell Library Center (46,408); and the Cumberland County Public Library System in Fayetteville, N.C. (13,297). Seven libraries stated their collections represent a department of the main library. However, judging by their staff, size of collections and by whom they are administered, they are probably not separately administered departments, but rather units of other subject departments, as are the rest of the collections in the surveyed libraries.

Multilingual departments are administered by their heads; collections within other subject departments are administered by the department heads, and collections in the branches are administered either by branch librarians or, in the case of larger collections, by language specialists. Very small foreign-language collections in smaller libraries are administered by the head of the library.

Organization

Organization of the foreign-language collections varies. In twenty libraries foreign-language materials are shelved with general collections. Forty-seven libraries indicate that they are shelved as a separate collection in which every language is shelved separately. One library has its foreign-language materials intershelved (regardless of language) in one separate collection. Three libraries shelve foreign collections separately, but do not indicate whether or not the languages are intershelved. Five libraries shelve foreign-language materials with the general collection, but have a separate Spanish collection. At the Boise (Idaho) Public Library, adult foreign-language books are shelved in the 400s of the general collection, and children's books are shelved separately. Four libraries intershelve foreign-language nonfiction with general collections and keep fiction in separate collections. The Milwaukee

Public Library groups foreign-language fiction and literature as a separate collection. The Rosenberg Library in Galveston, Texas, shelves major languages separately and groups other languages together. The Erie County Library System shelves only new materials with general collections. The Springfield (Mass.) City Library reports more variance with foreign-language book shelving, indicating that while Irish and Welsh books are classified and shelved in the folklore section, all other foreign-language books are shelved by Dewey numbers in the general collections; only Spanish books are shelved separately. Forty-two libraries have foreign-language collections in open stacks, and twenty-six use both open and closed stacks.

Generally, all the public libraries surveyed use the Dewey Decimal Classification system. The following libraries are exceptions: Chicago Public Library has the Library of Congress and Dewey systems; Enoch Pratt Free Library, Saint Paul Public Library, and the Erie (Pa.) County Library System use LC classification only; Cleveland Public Library began using LC classification five years ago, and the rest of its materials are in Brett-Dewey; Minneapolis Public Library has materials in the LC, Dewey, and Herbert Putnam classification systems.

Forty-six libraries have a materials selection policy; some are in the process of rewriting theirs; and some are formulating a policy. Thirteen of the twenty-one policies returned with the questionnaires have a separate statement or section concerning foreign-language materials. Based on information received, most foreign-language book collections include all genres of fiction, classic and current, and translations of popular titles, especially from English. Furthermore, most of the libraries have nonfiction titles, including literary classics in the vernacular and in translation; books on history, art, history of literature, biography, travel, the social sciences, and popular versions of the sciences; and cookbooks, popular "how to" books, the social sciences, and popular versions of the sciences; Bibles, and language-learning materials, for foreign languages as well as for English as a second language. Only about forty libraries report having and acquiring books on literary criticism.

Staff

The great majority of foreign-language collections do not have language specialists to service them. In most cases, professionals with some language skills within the library system are consulted. Several libraries maintain records indicating staff members' competency in foreign languages. On the other hand, proficiency in foreign languages

is a prerequisite for the staff in the multilingual departments. The largest linguistically skilled staff is in NYPL's Donnell Library Center, consisting of five professionals and two nonprofessionals. The Los Angeles Public Library is next, with four professionals and 3.75 FTE nonprofessionals. The Los Angeles Public Library is the only one of the seventy-two libraries surveyed where a bilingual differential (5.5 percent) is added to professional and nonprofessional staff salaries where job specifications state the need for knowledge of foreign languages. The smallest staff, of only one professional, is that of the San Francisco Public Library. This library lists its foreign-language collections as a department of the main library, and at the same time states it is part of the Literature Department. All libraries surveyed listed language skills of their staffs. Altogether there are about thirty languages in which the staffs are proficient; the most widespread language ability is in Spanish.

Is There a Need for Additional Language Collections?

Thirty-five libraries feel there is no need for additional foreign-language collections, while thirty-seven others express a need for collections in a total of twenty-two additional languages. Sixteen libraries indicate a need for a Vietnamese collection; six for Cambodian materials; five each for Chinese, Farsi, Korean, Russian, and Spanish; four for Japanese; three each for Arabic, French, German, Laotian, and Thai; two each for Hindi, Italian, Tagalog, and Urdu; and five libraries state a need for collections in five other languages.

On the other hand, thirty-nine libraries feel that some of their collections are not used enough to warrant maintenance. Five libraries mention that their Yiddish collections are not being used enough; three cite the Hungarian; and two each mention Danish, Dutch, German, Hebrew, Latvian, Romanian, Slovenian, Serbian, Ukrainian, and Welsh collections. Fourteen language collections are considered not sufficiently used in several other libraries. Twenty-six libraries indicate that they would consider starting a new foreign-language collection should the demand warrant it.

Sixty-seven libraries refer patrons to the interlibrary loan department for books in languages they do not have. Some refer them to local university or state university libraries. The Chicago Public Library uses INFOPASS, an access system to the resources of the University of Chicago Library, and member libraries of the Cleveland Area Metropolitan Library System borrow many foreign-language books from the Cleveland Public Library.

Problems of Acquisition

Major problems of acquisition mentioned by libraries are: funding, due to the high cost of foreign-language materials from abroad and the exhorbitant markup by U.S. dealers; lack of staff with adequate language skills to select, acquire and process materials, and shortage of staff in general; unreliable dealers, giving poor service, slow or incorrect delivery; short supplies, resulting in order cancellations; lack of selection tools, reviews, lists in English and in transliteration; and low priority given to foreign-language materials by technical service staff and catalogers. Three of five libraries participating in a cooperative acquisition plan for foreign publications report satisfaction. Sixty-five libraries send orders for foreign-language materials to U.S. dealers, twenty-six to local dealers, and forty-six to foreign dealers. Ten libraries receive books on approval; nine purchase books through blanket orders; two acquire books on buying trips to Mexico; others receive books as gifts. Akron-Summit County (Ohio) Public Library obtains gifts through cultural officers from the foreign embassies in Washington—a very important source in the improvement of its collections.

Fifty-eight libraries make use of English-language distributors' catalogs and journals. Fifty-six libraries use publishers' catalogs; thirty-seven, bibliographies; seventeen, newsletters; fifteen, national bibliographies; ten, lists of other libraries. Some libraries rely on subject specialists and on patrons' knowledge, as well as on blanket-order plans. Twenty-two libraries expressed dissatisfaction with the available sources of information. Several libraries mentioned that more English-language sources are needed, as well as more bibliographic data for catalogers.

Publicity

Although forty-six libraries feel that publicity of foreign-language materials is ideally promoted through personal contacts, it is not always possible due to lack of staff. Twenty-six libraries publicize their services and collections in newspapers, and nineteen on radio and television. Twenty-four distribute "new books" pamphlets in the library, whereas fourteen mail these to patrons and groups. Other publicity materials include signs, flyers, newsletters, door-to-door handouts, and, of course, lists of books in the various languages available. Some libraries publicize their collections and their library services through classroom presentations and pamphlets distributed in the branches. One library mentions that having a visible location for foreign-language materials encourages usage. In general, programs, films, lectures, book exhibits,

and other exhibits on ethnic themes are also used for publicity.

The Orlando (Fla.) Public Library publicizes in Spanish its Spanish books and library services, and provides a Dewey Decimal Classification table in Spanish. The Los Angeles Public Library distributes bilingual and foreign-language brochures in Spanish, Japanese, Chinese, and Korean to inform patrons how to register and check out a book, or to promote programs and educational films on various subjects. The Chicago Public Library has a brochure describing information service to Spanish-speaking users. Subject signs are in Spanish in the Carnegie West branch of the Cleveland Public Library. Of the seventy-two libraries surveyed, only nine indicate inclusion of their foreign-language collections in any printed finding aid.

Users

Libraries with foreign-language collections serve many groups of people in their communities. All seventy-two libraries serve bilingual and multilingual Americans; seventy serve members of non-English-speaking ethnic communities; sixty-seven serve students; forty-two supply books to children; thirty-seven serve graduate students and faculty; twenty-two assist business and industry. Other user groups named include navy personnel, the merchant marine, travelers to and visitors from foreign countries, private language teachers, and foreign university students.

Special Services to Members of Ethnic Communities

Forty-five libraries provide reference services to members of ethnic communities. Thirty-one supply booklists; thirty give programs; and twenty-six make literature searches and do limited translations. Other services include: readers' advisory, outreach, long- and short-term loans to and from branches, referrals to social and other agencies in the community, on-line data base searching, class visits, and keeping files of members in the community who speak, translate or teach foreign languages. To help members of ethnic communities learn English, fifty-two libraries provide books, forty-six supply English-learning phonodiscs, thirty-five provide cassettes, and twelve libraries offer English-language classes. Books in the vernacular are provided by thirty-eight libraries on citizenship, by thirty-six on American history, by thirty-two on American literature, and by one on consumer information.

Short- and Long-Term Special Projects

Several libraries feel that their special projects involving direct services to members of ethnic communities have been quite successful. Description of them follows.

The Atlanta (Ga.) Public Library's services to the Spanish-speaking include: biweekly bookmobile stops in Spanish communities; a federal prison project involving book loans and film programs; weekly school story-hour programs, including book and film presentations; television programs explaining library involvement with the Spanish-speaking community; participation in the Hispanic Heritage celebration; and work with senior citizens to improve literacy.

The Denver Public Library published in 1979 bilingual book lists which were very successful in stimulating an interest in the collections.

The District of Columbia Public Library indicates success with poetry-reading programs and displays of foreign books.

In 1978, the Springfield (Mass.) City Library undertook CLIP (Cultural Literacy Improvement Project) with the goal to provide quality informational and cultural print and nonprint media to meet the continuing needs of Hispanic adults within the city. The objectives of the project were to select, purchase and organize a collection of nonprint media and appropriate hardware to meet the informational needs of bilingual adults; to select, purchase, organize, and publicize a collection of materials related to adult basic education and literacy training; and to conduct workshops introducing the media and the materials to potential users.

The Omaha Public Library has a Reading Development Center with bilingual materials, the purpose of which is to improve literacy in English.

The Brooklyn Public Library has an Ethnic Services Committee and two new Spanish-language services, the Learn Your Way and Job Information centers. The Rochester (N.Y.) Public Library held an open house at the Spanish Library Center, Biblioteca Manuel Alonso, to which Spanish-speaking people as well as the entire community were invited.

The Cumberland County (N.C.) Public Library System regularly publishes newsletters and offers slide-tape presentations. The Bethlehem (Pa.) Public Library has a list of subject headings in Spanish, which helps librarians as well as the Spanish-speaking public. It also has Spanish directional signs along with the English signs.

In 1979 the Free Library of Philadelphia sponsored an English as a Second Language Program. The attendance at the program during its three periods was about 4200.

Although the Public Library of Nashville and Davidson County (Tenn.) has no foreign-language collection, a 1976-77 report on Library Service for Persons with Limited English-Speaking Ability was returned instead of the survey questionnaire. This library received an LSCA grant of $15,000 in 1975-76 to fund the project, and in 1976-77, received another LSCA grant of $50,000 to continue it. The project goal was to increase the participants' knowledge and understanding of the English language and of American cultural patterns by the use of books, audiovisual materials and special programs.

In July 1972 a special grant-funded project geared to meet the needs of Mexican-American people in low-income, lower educational-level areas of the city resulted in the Biblioteca de Bassis of the El Paso Public Library.

The Salt Lake City Public Library works successfully with bilingual programs in the schools, which include bilingual storytelling at the library. A local radio station invited the library to tape book reviews and several other messages in Spanish.

The Madison (Wis.) Public Library has been working for the past four to five years with the American Red Cross and Wisconsin's Division of Emergency Government to help welcome Vietnam refugees to Madison.

The Milwaukee Public Library provides a mobile outreach library service which serves, among others, the city's Vietnamese and Spanish-speaking populations. This service, known as "Community Librarian, South," takes programs and materials to agencies which serve adults and children. It also provides referrals to other agencies.

The Seattle Public Library exhibits French, German and Hungarian books sponsored by PEN and foreign governments. It participates in ethnic events with library displays.

The Providence (R.I.) Public Library mentioned its Project Persona for Hispanics, and a children's program with Ann Pellowski of UNICEF.

The Westerly (R.I.) Public Library and Italian community organizations sponsored "La Pasquetta," which featured folk-dancing demonstrations, regional food specialties, crafts from various regions of Italy, films, and book exhibits.

In late 1979, the Hempstead (N.Y.) Public Library cosponsored the final four lectures of sixteen offered by Hofstra University on the history of Polish art.

Two recent projects of the Foreign Language Department of the Los Angeles Public Library were the Spanish Reference Project, funded by the California Library Services Act, to improve systemwide reference services to the Spanish-speaking community, and the acquisition of Spanish-language materials from local bookstores or from trips to Mexico, intended to improve collections in branches. "The Armenians, People of Ararat" was the first in a series of ethnic community-sponsored activities which included an exhibit on Armenian culture and history and eight programs from April 9 to May 5, 1979. The programs included films, slide presentations, puppetry, storytelling, literature reading, a meet-the-authors event, and a folk music and dance presentation. An attractive brochure featured the exhibit, programs and a selected bibliography of books in English on Armenian culture and history. During the month of festivities, an estimated 100,000 people viewed the exhibit.

The Houston Public Library is presenting, over a period of three-and-one-half years, the "Learning Library." The project, made possible by a grant from the National Endowment for the Humanities (NEH), focuses on the peoples and institutions that have shaped Houston. Launched in February 1979, the project began with the Mexicans. A two-month spotlight on the local news media and how it helps and influences the Mexican-American community was followed by programs featuring Houston neighborhoods, an exhibition of Mexican folk art, a program on the development of Mexican-American music in Houston illustrated with live and recorded performances, a "Fiesta para Niños," and an eight-lecture, multiethnic series on health, illness and healing.

In July 1973, the Chicago Public Library established a neighborhood library, El Centro de la Causa Library. The U.S. Office of Education and the Illinois State Library provided $147,130, and the main library and El Centro de la Causa made contributions in kind. The Chicago Public Library also coordinates many ethnic-related programs and activities, which in 1979 included an "International Festival," a film travel series, a program of award-winning foreign films, an ethnic arts and crafts demonstration with international folktales and songs, and a series on folk dance taught and performed by experts. A year-long NEH-funded project, begun in October 1979, is designed to inform out-of-school adults about the literatures of Chicago's many ethnic groups through lectures, films, exhibits, and bibliographies. This project is intended to stimulate use and awareness of the library's large foreign-language collection. Presented in English and in foreign languages, program activities take place both in the branch facilities

located in predominantly ethnic communities and in the Cultural Center.

The Cleveland Public Library provides its facilities for three ongoing projects. English as a Second Language is taught on the library premises by teachers provided by the Adult Basic Education Department of the Cleveland Board of Education. The Reading Lab, designed to promote literacy, is also located on the library premises, and the teachers are supplied from the same source as the English classes. Every other Friday, new U.S. citizens are sworn in at the courthouse and immediately afterward are invited to a "New Citizens" program in the library auditorium followed by a reception. The programs are sponsored by about thirty local agencies, and the refreshments are donated by the American Red Cross. The first large-scale, ethnic community-oriented series, "International Forum," was sponsored by the library's Foreign Literature Department. The eleven programs, the first two of which were conducted in Spanish, spanned from late 1973 to early 1975. A bicentennial celebration entitled "Our National Heritage" ran from September 1975 to December 1976. The Library's Foreign Literature Department and the John G. White Department of Folklore, Orientalia and Chess sponsored twenty-one programs and exhibits on ethnic cultures (e.g., Dutch, Croatian, American Indian, Arab-American). All programs and exhibits, as well as the receptions which followed every program, were cosponsored by ethnic organizations that responded to the library's invitation to participate. These festivities gave the library an unparalleled opportunity to meet leaders and members of different ethnic communities, to work with them closely, and to make them aware of the library's role in the community. An estimated audience of 7000 participated in twenty-one programs, which included lectures, music, dance, poetry reading, a fashion pageant, and other events. It would be difficult to establish how many people saw the exhibits, since, in addition to the general public and out-of-town visitors, classes from area schools came to view them.

Summary and Conclusion

Based on information derived from this survey, public libraries in the United States have not only increased holdings of their foreign-language collections, but also have enlarged their scope of languages. Seventy-two public libraries surveyed have collections in more than seventy languages, even though some of the languages are only represented by token collections. The largest foreign-language collections

are still found in urban industrial centers. While originally started to serve non-English-speaking immigrants, these collections continue to grow in order to serve ethnic communities as a bridge to their native languages and cultures, even though English has become their main means of everyday communication. The proliferation of many new language collections in smaller public libraries points to the awareness of and response by librarians to the needs of new immigrants or temporary residents.

In recent years, during the renaissance of ethnic consciousness, there has been a marked increase in interest by second- and third-generation descendants of the immigrants in these foreign-language collections, as well as in language-learning materials. This trend is illustrated not only by the growth of the collections in number and size, but also by the variety of programs and projects reported by many public libraries surveyed.

While in the past two decades less and less emphasis was placed on learning foreign languages in both secondary schools and colleges, the country's changing role in international economic and political dealings in recent years has resulted in renewed interest and need for proficiency in foreign languages. This can be affirmed by the establishment of President Carter's Commission on Foreign Languages and International Studies (Executive Order 12054-April 21, 1978). On November 7, 1979, the president's commission stated, "Americans' 'scandalous' ignorance of foreign languages and cultures poses 'threats to America's security and economic viability.' "[4] The commission called for boosting federal subsidies for international exchange programs, and training teachers and graduate students. It also proposed the creation of sixty special-language high schools in metropolitan areas. The existence of foreign-language collections in public libraries may greatly help to achieve the goals set forth when and if the panel's recommendations become implemented.

Professional interest in library service to ethnic communities can be concluded from the 80 percent rate of response to the questionnaire. Also indicative of professional interest is a 1977 article by Lubomyr R. Wynar, which enumerated ethnic-oriented library organizations.[5] Since this article, two more organizations within the American Library Association have been formed: the Multilingual Library Service Committee of the Public Library Association and the Reference and Adult Services Division's ad hoc Multilingual Materials Subcommittee of the Adult Library Materials Committee.[6]

Professional interest is further shown through three regional surveys of public library services to ethnic groups, and of libraries' foreign-language holdings. In December 1978, Karen Sanudo conducted for the Newark Public Library a survey of resources and services to the Spanish-speaking residents of New Jersey.[7] In 1979, the Los Angeles Public Library System participated in a statewide survey of ethnic collections conducted by the California Ethnic Services Task Force. In April 1979, a preliminary and incomplete edition of the *Ethnic Library Resources Directory*, based on information from questionnaires returned from libraries in New England, was published by the Ethnic Services Task Force of the New England Library Board.[8]

It is hoped that this survey will stimulate further studies of foreign-language collections and of library services to ethnic communities in general. Directories of foreign-language collections would greatly benefit librarians and patrons. It is further hoped that surveys and studies will lead to cooperation concerning collections among libraries on all levels/regional, state and national. Individual involvement of librarians in professional organizations would certainly help answer questions and solve many problems presently encountered. Librarians, by assisting each other, will help themselves, which will lead to better service and to greater professional satisfaction.

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Public Library Services to Canadian Ethnocultural Communities: An Overview

MARIE ZIELINSKA

SERVICES TO ETHNOCULTURAL MINORITIES emerged as one of the major trends in librarianship during the 1970s and in the coming decade will become a regular service feature in all public libraries which serve a population of mixed ethnic background. Obviously, the scope and type of services to be developed in each country will depend on the composition and background of the communities to be served. Although the purpose of this article is to give an overview of the Canadian scene with respect to library services in the nonofficial languages, it is impossible to present a clear picture without placing the subject in a historical and demographic context. The author also wishes to give recognition to those individuals from the library world and from the ethnic groups whose concern and efforts laid the cornerstones of present structures.

Historical Background

Canada, like its southern neighbor, is a nation of immigrants. With the exception of the native people, Canadians derive their origins from all corners of the world. According to official sources, Canada contains "over eighty ethnocultural groups, and practically every major race, creed, and culture is represented in it."[1] Because Canada never officially accepted a "melting pot" approach to immigrants, and because multiculturalism within a bilingual framework was recognized in 1971 as the formal governmental policy,[2] the Canadian citizenry represents a color-

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ful mosaic in which most groups have retained, to a lesser or larger degree, an interest in their language and an attachment to the culture of their forefathers.

The first two centuries of Canadian history were a period of colonization and rivalry between the French and the British who were to hold power over this vast and rich territory. The first settlers of non-French and non-British origin were a group of Germans who arrived in the mid-eighteenth century and settled in Nova Scotia. After the American Revolution, United Empire Loyalists of British, German and Dutch origin migrated from the United States to Canada. By the time of Confederation in 1867, the date that marks the beginning of Canada as a state and also the formulation of a legislated immigration policy, there were, besides those groups already mentioned, settlers of Irish, Scottish, Polish, and Swiss origin, as well as some blacks.

The post-Confederation years witnessed a strong expansion westward. The building of the Canadian Pacific Railroad created a great demand for workers and started an influx of Chinese laborers, who settled later mainly in British Columbia.

Homesteading brought to Canada large numbers of people from eastern Europe by the end of the nineteenth century. Several groups, such as the Mennonites and Doukhobors, negotiated bloc settlements with the Canadian government prior to immigration; there also was a general tendency to settle near other immigrants from the same village or at least from the same country. Such group settlements slowed integration in the host society but contributed greatly to the preservation of ancestral languages and cultures. Although the majority of participants in the "Great Immigration" were farmers and unskilled laborers, it would be erroneous to think that pre-World War I immigrants had no interest whatsoever in books and reading. Need for the written word generated the creation of small ethnic libraries early in the century. They were usually housed in and administered by churches, which were not only places of worship but also centers of social and intellectual life in the community.

Even before the turn of the century, public libraries started to make certain efforts to add to their collections books in languages other than English. For example, Toronto Public Library bought in 1885 "a limited number" of French and German books.[3] By 1909, the library made a substantial number of books in several languages available to the readers, and "Russian and Yiddish books circulated well in the 1920s."[4]

The public library in Regina, Saskatchewan, started to buy books in various languages at the turn of the century. In 1908, $224 was spent to purchase 100 books in German; in 1912, books in French, and in 1914, books in Romanian and Russian were added. Even at this early date, funds appear to have been regularly allocated for the purchase of books in various languages.

Another library which pioneered in services in languages other than English was the Ottawa Public Library. It had from its beginning in 1906 a bilingual (i.e., English and French) collection, which at that period was a very progressive and innovative policy. One year later, the library also started to purchase books in German, and by 1909 these numbered 800 volumes. In 1910 a special amount of money was earmarked for the purchase of books in German, Scandinavian and other languages.

The report of the Commission of Enquiry into the Libraries' Conditions and Needs in Canada, published in 1933, stated that: "Another bi-lingual library [apart from Ottawa's] is found in Kitchener, but here the second language is German. This library is noted for its fine collection of clippings, pictures, and lantern slides, and the care with which they are arranged. One can conceive of a very interesting regional library that would have Kitchener as its center, for the surrounding communities are largely German."[5] The German collection there was started in 1904, and soon afterward books in Polish were added.

Books were donated to a library sometimes by individuals or ethnic organizations. Purchasing was often the result of pressures exerted by ethnic communities. For example, the library board of the Saskatoon Public Library received nine requests for books in Russian in 1916 and approved a budget of $20 for their acquisition. Later (1934), several hundred German books were donated by the Concordia Club of Saskatoon and a cultural association in Germany. In 1935, seven Ukrainian organizations asked for books in Ukrainian; the board agreed to make purchases and accept donations.

The years after World War I brought an interesting change in the type of immigrants who continued to arrive until the time of the Great Depression. The focus by immigration authorities shifted in the 1920s from farmers to skilled laborers. These immigrants settled mainly in Ontario, which soon became the richest and most developed Canadian province. The new arrivals settled in the mushrooming urban centers. They still tended to cluster in specific areas, often creating ethnic ghettos where their presence was sufficiently apparent to attract the attention of public librarians.

In 1929, the Ontario Library Association appointed a Committee on Books for the Foreign Born. The association charged the committee "to prepare a list of books suitable for use in Canadianization work among the foreign born citizens of Canada" in order to help "the absorption of the foreign born into our national life."[6] This reflects the spirit of "Anglo-conformity" which, despite some individual efforts to promote cultural pluralism, was the predominant ideology in English-speaking Canada from the beginning of the large-scale immigration period until World War II. However, it was stressed that Canadians "must not lose sight of the fact that the foreigner from the older countries of Europe has much to contribute to our new Canadian civilization."[7]

There was a decisive change in the type of immigrants who began to come to Canada in large numbers after 1940. Most of the new arrivals were from war-torn Europe, and were highly skilled and educated. They were politically sensitized, aware of the value of their own culture, and usually interested in keeping in touch and following the political, social and cultural developments in their mother country. Unlike earlier immigrants, they visited the public library in their new area within days of settling.[8] Many of the "displaced persons" came to the library asking for dictionaries, language-learning aids and books in their language "to help them get through the first month of loneliness."[9]

Toronto Takes the Lead

Although the new immigrants were settling all over the country, Toronto attracted particularly large groups of newcomers. Between 1950 and 1960, about 380,000 people from abroad settled within Toronto's city limits, raising the proportion of the population of non-British origin to almost 60 percent.[10] Individual libraries then started to acquire material in various languages to meet the needs of their new patrons. Collections were built in a rather fortuitous way, however, without any coordination or clearly set goals. A lack of central records precluded interlibrary loans and made the books accessible to local patrons only. The chief librarian of the Toronto Public Library, H.C. Campbell, was aware of the situation and established a Foreign Literature Collection, officially opened on May 14, 1957, in an area with a large number of immigrants of various ethnic origin. The center was to serve local readers, as well as to act as a central distribution point for the whole library system. To ensure high standards of library material, a special selection committee of more than twenty members from the library staff

was created. In addition, cooperation of several prominent librarians in Europe was secured for the periodical submission of suggested acquisition lists. Selection criteria were geared on the one hand toward recreational literature, standard classics and works by outstanding contemporary writers representing their national literature, as well as literary histories and other reference works, and on the other, toward language-learning material, both written and audiovisual. The following year saw the establishment of a self-instruction center for language learning with audiovisual materials, and the organization of a diversified cultural program, including book and craft exhibits, art shows, and ethnic dance and musical presentations. Renamed the Languages and Literature Centre, it opened a lending service on a rental basis to help libraries outside Toronto. Blocks of books were sent to requesting libraries for a renewable six-month period. Within a short time, requests for books started to come in from as far as British Columbia. The monthly (later quarterly) list of acquisitions published by the center soon became an important book selection tool for many libraries across the country. The year 1968 brought a major reorganization due to the establishment of the Metropolitan Toronto Library Board, a body created to coordinate library activities of the city and five boroughs, each of which had its own library network. The Languages and Literature Centre, with its collection of 31,000 volumes, was taken over by the new central body, and a year later moved to the central library building, its name abbreviated to the Languages Centre.

Parallel with administrative changes came changes in the character of the library. From the original branch library there developed a fine literature and language learning center. By the end of 1979 it had a collection of over 110,000 monographs in seventy languages, 5850 records, tapes and cassettes for teaching 130 languages as well as teaching English as a second language, and 282 serial subscriptions. Newspapers are received in thirty-seven languages and periodicals in thirty languages. About 75 percent of the monograph collection is kept in the Languages Centre and 25 percent is circulated through the Metro Library System in the form of deposits to requesting libraries.

Besides maintaining the Languages Centre, the library board established the Languages Coordinator Office. The incumbent's function was to coordinate the activities of all Toronto library systems in the field of multilingual library services and act as advisor and liaison officer for the system. As time passed, it became clear that not enough power was vested in the coordinator's office to allow effective direction of services throughout the city, and that restructuring was necessary. Following

the recommendations of the Metro Multilanguages Services Study (1978-80), the Coordinator's Office has now been replaced by a Regional Multilanguage Service Office. The manager will act as executive director of the Metro Multilanguage Services Committee, composed of representatives from all boroughs and city library systems. The service will develop a cooperative acquisition and cataloging program, as well as collections for circulating deposits in languages in which readership is not large enough to warrant acquisition by the individual library systems. The service will also administer deposits from the Multilingual Biblioservice of the National Library of Canada.

The organization of a Metro Toronto multilingual services system is the first serious attempt in Canada to create a functional, cooperative network in this area of library work. If successful, the system will gradually cover the whole province, creating an organizational model for other provinces or even other countries.

The Multilingual Biblioservice

The lending service of the Languages and Literature Centre had become so successful within a few years that the demands for assistance started to overtax its facilities, forcing the Canadian library community to search for another solution to the problem. In 1968 the Canadian Library Association initiated a survey to identify resources in and need for books in non-English languages; the results were published in the *Canadian Library Journal*.[11] Seventy-three libraries reported collections in languages other than English—only 47 percent had collections of more than 500 volumes, and 17.8 percent had fewer than 100 volumes. Only six libraries reported holdings of more than 10,000 volumes, but even this figure must be cut by about half because it includes French collections. To avoid confusion in the interpretation of data given here, it should be remembered that despite the fact that both French and English have been lawfully recognized by the Official Languages Act of 1969 as Canada's official languages,* many libraries, particularly those situated in predominantly English-speaking provinces, still include statistical data concerning holdings in the French language in their reports on "foreign" languages. (In accordance with the Official Languages Act, all data in this article have been adjusted to cover nonofficial languages only.)

*For readers not fully acquainted with conditions in Canada, it is useful to add that notwithstanding the Official Languages Act cited, the promotion of French-language material is a matter of great concern in many Canadian library communities where French is not normally spoken, and where the necessary efforts by libraries present the same kinds of problems as "other" languages. Individual efforts are supplemented by provincial government and by the (federal) Secretary of State Department.

The answers to the survey questionnaire showed that:

1. Many libraries are interested in providing services to all ethnocultural groups in their area.
2. Of those surveyed, 72 percent actually acquire books in several languages, although in the majority of cases the stock is built up mainly by gifts and occasional purchases.
3. Only the largest libraries can cope reasonably well with this type of material.
4. All would welcome assistance in this matter, preferably in the form of loans of fully processed books.

These findings suggested that a central agency was needed to serve as a backup for all public libraries across the country. In 1970 the Canadian Library Association voted to establish a committee to prepare recommendations.

The report of the committee recommending the creation of a multilingual library within the National Library of Canada coincided with the introduction of multiculturalism as the official ethnocultural relations policy of the Canadian government. The favorable political atmosphere contributed greatly to the positive attitudes toward the committee's recommendation, as well as to its ultimate acceptance and speedy implementation. In fall 1973 the Multilingual Biblioservice (MBS) began operation as a division of the National Library of Canada.

Public libraries in Canada fall under provincial jurisdiction, so MBS works through the mediation of provincial library systems rather than dealing directly with individual libraries. The service is regulated by a contract between the national library and provincial authorities. According to the agreement, provincial library systems survey their communities' needs for books in languages other than English and French, and channel their requests, which contain the bulk requirements broken down by language, to MBS. Books are then sent free of charge to designated provincial deposit centers. These centrally located libraries in turn circulate the books throughout the network of public libraries in their province according to local needs. Originally, the loan period of books was delimited and varied from six months to three years, depending on local requirements. In 1979, as a result of budgetary constraints, the regular circulation system was replaced by long-term deposits. Centers are now encouraged to exchange books among themselves, although this is limited by differing language requirements from one province to another. Books which will be of no use in the area can, of course, be returned to MBS to be checked, repaired or rebound, and sent to another part of the country. Despite these changes, the general distribution scheme is maintained. All twenty-seven deposit centers receive, by the end of the calendar year, a questionnaire listing all the

languages in which books are available from MBS. The centers are requested to submit their needs before the end of February to allow proper work planning for the new fiscal year. Demand grew rapidly over the first three years (1974-77) and amounts presently to 65-67,000 volumes requested annually. The rapid growth in the first three years can be attributed to two factors: increasing realization by librarians and members of ethnocultural communities of the availability of books in other languages through the network of public libraries, and the yearly expansion of resources by covering five additional languages. Because only 40-45 percent of incoming requests could be filled, no new languages have been added to the present twenty-six since 1978. When at least 80-90 percent of book requests can be filled, or additonal funds and manpower become available, operations will be enlarged.

In 1976 the Directors of Ontario Regional Library Systems (DORLS) formed a Committee on Multilingual Library Services to analyze their status in the province and to suggest improvements. One of the actions taken by the committee was a survey of languages handled in the various libraries, or for which the need was known (see table 1). The list covered fifty-nine languages; to this must be added the languages which are quite popular in other provinces. It can be said that a central library such as MBS must carry collections in at least sixty-five languages to fill the reading needs of the majority of Canadian citizens.

Inuit (i.e., Eskimo) and Indian languages constitute a group apart. Both peoples have basically an oral culture, and a written language is, in many cases, only recently being developed. Since MBS has not started to handle audiovisual material, Inuit and Indian languages are not covered by its mandate.

The material MBS presently concentrates on is primarily of a nonscholarly nature, intended for leisure reading. Collections consist of 40 percent contemporary fiction, 30 percent children's books, and 30 percent subject-oriented works, such as biographies, and books on folklore (art, customs, costumes, dance, and music), travel, gardening, cooking, child care, etc. Classics of general interest and still in popular demand are also included in the collection. Whenever available, books in large print are also purchased. Unfortunately, of the languages handled by MBS, books in large print are regularly produced only in Dutch, German and Italian. Occasionally, large-print volumes can also be acquired in Swedish, Norwegian and Spanish.

Acquisition

The simultaneous acquisition of books in several languages presents a challenge which is often fraught with frustration and must be

TABLE 1
HOLDINGS OF ONTARIO REGIONAL LIBRARY SYSTEMS IN MAJOR NONOFFICIAL LANGUAGES, DECEMBER 1978

System	*Number of Volumes*	*Number of Languages*
Algonquin	526	4
Central Ontario	15,310	26
Eastern Ontario	21,373	23
Georgian Bay	260	5
Lake Erie	240	5
Lake Ontario	3,421	11
Metro Toronto	197,162	30
Midwestern	5,851	17
Niagara	6,748	18
North Central	4,944	10
North Eastern		
North Western	8,533	27
South Central	20,679	25
Southwestern	36,153	25
Total	321,200	59

Source: Multilingual Services Committee of the Ontario Regional Library Systems. For the purpose of the committee's work, the following were designated as "major" languages: Afrikaans, Arabic, Bengali, Bulgarian, Chinese, Czech, Danish, Dutch, Estonian, Finnish, German, Greek, Gujarati, Hindi, Hungarian, Italian, Japanese, Korean, Latvian, Lithuanian, Macedonian, Marathi, Norwegian, Polish, Portuguese, Punjabi, Romanian, Russian, Serbo-Croatian, Slovak, Slovene, Spanish, Swedish, Tamil, Turkish, Ukrainian, Urdu, and Yiddish.

worked out by trial and error. Since a detailed article on MBS acquisitions of foreign-language material appeared recently in *Collection Building*,[12] it should suffice to say here that MBS at present uses several methods of acquisition, from selecting individual titles from book review journals and trade catalogs, through off-the-shelf buying at local ethnic bookstores, to buying at book fairs and placing blanket orders. The last method, despite certain drawbacks, is the most efficient in terms of time. In general, MBS has been successful in establishing close contact with suppliers in several countries who provide excellent service. The collection is also increased by occasional gifts from embassies and various organizations and individuals, as well as by the exchange program of the National Library of Canada. MBS is also offered the opportunity to scan the books sent as surplus material by libraries across the country to the Canadian Book Exchange Centre operated by the national library. Particularly interesting material can be acquired from stock eliminated from university bookstores. About 5 percent of the

MBS collection comes from such gifts and exchanges.

Processing

One of the major decisions each library starting collections in foreign languages must make is which type of cataloging to apply. It is a difficult decision because a choice must be made between in-depth cataloging and brief listing, with a variety of options between the two extremes. Elements which influence the choice are availability of language expertise, time and money necessary for full cataloging, access to appropriate bibliographic sources, speed of processing, and the format of entry best suited to the reader.

MBS faced a particularly difficult choice because it had to find a system acceptable to all libraries across the country. Since speed of processing seemed a very important factor, a simplified cataloging system was developed for the MBS collection. Both the Anglo-American and ISBD rules are followed, but the author's name is used as it appears on the title page. Authority files are dispensed with, and classification is also simplified. Letter symbols are used for children's books, biographies and fiction, and a Dewey classification number of no more than three decimals is used for nonfiction, poetry, and special literary forms such as drama and essays. The call number consists of a language designation, the class number and the first three letters of the author's name. For works in non-Roman alphabets, the letters indicating the author's name are replaced by an accession number, and the cards are filed in numerical rather than alphabetical order. For filing cards for the Chinese collection, MBS adopted the numerical system used by the Toronto Public Library, which consists of six numbers in two lines representing the number of strokes in the first three symbols of the author's name and the title. A unique feature of the MBS cataloging system is the provision of bilingual (English and French) annotations which replace the subject headings. Since the entry is in the vernacular, the annotation helps the librarian to provide competent assistance to the reader and also helps the reader to make a better choice. Catalogs are provided for each shipment and prepared by photocopying the shelflist cards, which is very tedious. MBS eagerly awaits the automation of its catalog, at least the part with Roman-script entries.

MBS acquires, processes and distributes about 30,000 volumes in 26 languages yearly. Although the permanent staff combined is fluent in fifteen languages, the work load nevertheless requires that language specialists be hired on contract to aid in selection, cataloging and preparation of shipments. In the selection of contract staff, special

attention is given not only to their language expertise but also to their knowledge of the literature of the given country.

The function of MBS is not to replace the collections of public libraries, but rather to supplement them with material of current interest which can be more efficiently used through a circulating system. MBS does not provide library materials inappropriate for circulation, such as reference tools, dictionaries, language-teaching materials, newspapers, and periodicals; these should be acquired by individual libraries.

Local Holdings and Acquisition Programs

It would be impossible to provide comprehensive information on all public library collections across Canada. More appropriate, it seems, is to give a brief description of the overall situation in each province, stressing the most important and interesting collections brought to the attention of the writer through a questionnaire sent to all MBS deposit centers and major public libraries. The data thus received were supplemented by telephone inquiries.[13]

New Brunswick

Public libraries here do not own collections in languages other than English and French, although at least forty different ethnocultural groups are represented in the province's population. The major groups are German, Dutch, Danish, Norwegian, Italian, Lebanese, Polish, and Ukrainian. They are served through collections deposited by MBS, except for readers of Danish; books in this language are not yet available.

Newfoundland

Public libraries do not buy collections in the non-official languages, except for occasional books in German, Spanish and Portuguese, which are bought to satisfy specific requests. The public library system relies on MBS services to satisfy readers' needs for books in languages other than French and English. Major language groups are German, Norwegian, Dutch, Chinese, Italian, and Portuguese.

Prince Edward Island

The smallest of Canadian provinces, Prince Edward Island has a public library system which is only fifty years old. No books in nonofficial languages are bought by the libraries. They rely on the MBS

collections, requesting books in six languages: Arabic, Chinese, Dutch, German, Punjabi, and Urdu.

Nova Scotia

Nova Scotia is the only Atlantic province which reported holdings in nonofficial languages in all four regional libraries. Quantities, though, are very limited. The most diversified holdings are owned by Cape Breton Regional Library, which received a $500 reading stimulation grant from the Canadian Federation of University Women in 1960 to provide books representative of the diversity of ethnic groups in the area. It seems, however, that user response was limited, and no further steps were taken to continue the project. The collection in the library includes works in Russian, Hebrew, Italian, German, Norwegian, Polish, Greek, Swedish, Hungarian, and Gaelic. Because the collections are not regularly updated, Nova Scotia uses the services of MBS.

Quebec

According to the 1971 census, Quebec had more than 828,000 inhabitants of non-English and non-French origin. More than two-thirds of them live in the Montreal metropolitan area. This most cosmopolitan city has a large number of private ethnic libraries but, amazingly, public libraries do not have their own programs of book acquisition in the nonofficial languages. However, the Municipal Library of St. Leonard, which serves Quebec's largest concentration of Italians, has a collection of 8000 volumes in Italian and subscribes to eight Italian periodicals. Beaconsfield Public Library has a collection of over 1500 books and subscribes to 25 periodicals and newspapers in German, Dutch, Polish, Italian, and Spanish.

An interesting example of the fine cooperation between a public library and an ethnic organization can be found in the Fraser-Hickson Institute Library in Montreal. The library has housed, since 1972, a steadily augmenting collection of about 500 Czech volumes; they are the property of the Czechoslovak National Association of Canada, which provides the books and language expertise for cataloging. The library contributes the space and services the collection.

Quebec has a large deposit of books in fifteen languages from MBS. Books are distributed through two deposit centers, one in Montreal, the other in Hull.

Ontario

Ontario, the most populated Canadian province (Ontario inhabitants account for one-third of Canada's total population), is divided

into fourteen regional library systems, Metro Toronto being one of them. After the transfer of the Languages and Literature Centre to the central agency, the Toronto Public Library was left with only 17,000 volumes in "other" languages. From 1970 to 1974, the multilingual budget, bookstock and circulation gradually increased. The Forrester report (1975) showed clearly the existing discrepancy between the per capita holdings of materials in English and in other languages.[14]

To remedy this disturbing anomaly, the Library Board of the Toronto Public Library increased drastically its 1976 budget for multilingual purchases: $122,136 was assigned in 1976, compared to $21,000 in 1975, representing a 482 percent increase. The increased stock, combined with an extensive promotional campaign, boosted circulation by 64 percent in one year. By the end of 1978, holdings stood at 106,179 volumes,[15] an increase of multilingual stock between 1970 and 1978 of 476 percent, and an increase in circulation of 478 percent. Neighboring boroughs (York, East York, North York, and Scarborough) have followed the example of the Toronto Public Library and are building with considerable success their own collections in a large number of languages. In 1979 the collection grew to 123,779 volumes. (This figure must also be reduced by about 8 percent to eliminate French books, for a net figure of 115,909 volumes.)

All but four of the regional systems of Ontario develop collections of their own in nonofficial languages. In 1976, as already mentioned, the Directors of Ontario Regional Library Systems appointed a Committee on Multilingual Library Services. The committee recommended an in-depth market survey, but only the first phase, an analysis of Ontario population by sex, age and mother tongue was funded and carried out. Although limited in its scope, the survey still provided libraries with useful data for further planning.

Independently of their own acquisition programs, all Ontario regional library systems make heavy use of MBS services. Requests from Ontario represented 39 percent of the total requests received by MBS in 1979-80.

Manitoba

Over half of Manitoba's population is of non-English, non-French ethnic origin, with large concentrations of Germans, Ukrainians, Poles, and Dutch. Manitoba also has the largest Icelandic community in Canada and a considerable number of Italians, Norwegians and Swedes. Smaller representations of practically all other ethnocultural groups exist as well. Because of the typically rural character of the province, library activities are concentrated in Winnipeg. The Winnipeg Public

Library, the first major public library on the prairies, was established in 1895, but library services have never received adequate support or financial backing from the government.[16] Although it has a small collection in "other" languages, holdings derive from occasional gifts and the collection is not regularly developed. Services are provided by borrowing books from MBS.

Saskatchewan

Although Saskatchewan, Canada's "wheat bowl," is also predominantly rural, the province has developed an extensive library service for its population of ethnic origin, which stands at over 50 percent. In 1959, responsibility for multilingual services was transferred to the government-operated Traveling Library, later renamed the Provincial Library. As regional library service gradually developed to encompass the entire province in the late 1960s, multilingual services became centralized, and individual libraries stopped buying foreign-language books of their own.[17] The Provincial Library has presently about 20,000 volumes in seventeen languages. Most of the books are fully cataloged according to the Dewey system. In addition, there is an extensive native collection (about 6000 volumes), but this collection is mostly in English. The material is circulated throughout the province by means of deposits in branch libraries. The collections owned by the Provincial Library are supplemented by extensive loans from MBS, which make available to the people of Saskatchewan books in five additional languages.

Regina Public Library presently owns about 3000 volumes in thirteen languages, subscribes to 13 foreign newspapers and periodicals, including 5 periodicals for children, has language instruction records in 48 languages, and a collection of folk music from various countries.

Although there are still needs which cannot be met with the available resources, Saskatchewan can pride itself in having a well-organized and steadily growing library service in nonofficial languages.

Alberta

According to the 1971 census, slightly over 48 percent of Alberta's total population have ethnic backgrounds other than French or English. The largest groups are the German, Ukrainian, Dutch, Norwegian, and Polish. There is also a growing Chinese community, keenly interested in library services.

Real development of province-wide multilingual services started in May 1977, when Alberta's government approved a three-year pilot pro-

ject by creating Alberta's Multilingual Biblioservice, "set up to establish a province-wide distribution of books received from Ottawa and to purchase and maintain a collection of books in French and other languages not provided by Ottawa."[18] MBS Alberta recently joined University of Toronto/Library Automation Systems (UTLAS) to gain access to its cataloging data base and services. MBS Alberta has wide-range development plans, such as offering free subscriptions to selected periodicals and newspapers to rural libraries, studying the feasibility of circulating popular periodicals, and adding to the collection audiovisual materials, especially for learning languages.

Calgary Public Library presently has a collection of close to 6000 volumes in thirty-one languages, subscribes to 17 newspapers and 2 periodicals in various languages, and has 350 recordings. The library is also expanding its language-learning section; it has already acquired recordings in twenty languages for learning English.

The development of multilingual services in Alberta shows what can be achieved in three years with dynamic leadership and proper government support. It is to be hoped that the government of Alberta will continue to show an interest in the service and further its development.

British Columbia

British Columbia is the third most densely populated province of Canada and has the nation's largest Chinese community. Besides Germans, Dutch, Ukrainians, and Portuguese, there is also a very large group of Scandinavians, including Finns, Norwegians, Danes, and Swedes.

The Library Services Branch (formerly the Library Development Commission), Ministry of Recreation and Conservation, began multilingual services in 1970 as part of the Open Shelf Division. Because of the rapid growth of requests for books in nonofficial languages, the commission purchased books in Czech, Danish, Dutch, Finnish, German, Italian, and Swedish. It later added collections in Spanish and several East Asian languages, such as Hindi, Punjabi, Urdu, and recently in Vietnamese. The total collection comprises about 2200 books. Audiovisual material is not handled, nor does the Open Shelf Division subscribe to any newspapers or periodicals. It operates a direct mail service which is free to individuals living in an area not served by an established public library or library system.

Vancouver, the largest city in British Columbia, has a very well developed network of public libraries. All seven library systems of

Greater Vancouver, i.e., Burnaby, New Westminster, North Vancouver City, North Vancouver District, Port Moody, Vancouver City, and West Vancouver, belong to the Greater Vancouver Library Federation, which allows all member libraries to use each other's collections. The federation had hoped to build a pool-type collection of books in nonofficial languages but funds for library development were cut, seriously affecting Greater Vancouver Library Federation plans. Vancouver Public Library has books in twenty-three languages, and its collections include monographs, newspapers and periodicals. Collections in branch libraries vary depending upon the type of ethnocultural communities in the area. Total holdings are 18,000 cataloged volumes (including 6000 Chinese) and 1500 uncataloged. In cooperation with school and college authorities, who provide specially qualified teachers, one of the branches is conducting a pilot project to teach adults English as a second language. Cassette tapes and visual aids permit individual learning. In addition, the library houses a basic equivalency tutorial service, for preschool to eighth-grade levels.

Victoria Public Library holds about 3000 volumes in eight languages, audiovisual material for teaching languages, and folk music records. The collection is expanded by purchases and gifts. The Cariboo-Thompson Regional Library System, created in 1974, has holdings in languages other than French and English numbering 4000 volumes in eleven languages at the end of 1979. The library also has audiovisual teaching materials in a variety of languages, and is starting a newspaper and periodical subscription program.

A very interesting example of a planned community with an integrated network of social institutions (churches, schools, libraries, etc.) is Kitimat on the Pacific coast. The library opened in 1958 and ethnic organizations immediately began to donate books in their mother tongues. The library now carries collections in Italian, Dutch, Danish, German, Greek, Spanish, Finnish, and Portuguese. Books from the last group were donated by the government of Portugal. The German-Canadian Club looks after the selection of their own books, which they change during the year as required.

Yukon and Northwest Territories

The library systems of these scarcely populated northern areas do not buy any books in other languages, except for works in native dialects. Other needs are filled through deposits from MBS.

Conclusion

In conclusion, MBS serves as a major source for nonofficial-language books in all the provinces and territories of Canada, and for eight of these twelve, MBS is the sole supplier. Nevertheless, the introduction of multiculturalism as an official policy of the federal government prompted many libraries to take a closer look at the specific reading requirements of the population they serve and to start building their own collections in at least the most popular languages.

As experience acquired in the last decade shows, the best results in providing library services to ethnocultural groups can be achieved by division of responsibilities between a central agency and individual libraries. To achieve a comprehensive and economically viable system, close operation is needed between the federal and provincial governments with firm commitment on both sides. Much has already been achieved in this area; however, much still needs to be done to bring library services to the level required in a truly multicultural society.

To complete this overview of the Canadian scene, some consideration must also be given to other cultural activities which have become an integral part of library services . Answers to the survey questionnaire implied that only Metro Toronto libraries and some regional libraries have regular ethnic cultural programs and also sponsor classes in English for new immigrants. But almost every library surveyed reported occasional involvement in ethnic festivals and organized exhibits, story hours in various languages, puppet shows, concerts, etc. This demonstrates that although much remains to be done, there is a growing awareness on the part of Canadian libraries of the need to provide adequate services to all members of the communities they serve.

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Library Resources for Ethnic Minorities in the Federal Republic of Germany

HANS JOACHIM VOGT

THE GERMAN FEDERAL REPUBLIC CONTAINS AT PRESENT 4 million foreign citizens.[1] Three million come from southern Europe, most of them Turks, Yugoslavs and Italians. One million are juveniles under the age of fifteen.

Most foreign workers arrived in the republic during the past two decades, ready to accept any kind of work. They have played their part in raising the standard of living, but their personal living conditions have been largely unsatisfactory and continue to be so. This is just as true of their poor living quarters as of their isolation in a strange environment.

The second and third generations are now growing up and the possibility of conflicts between parents and children exists. While the latter adapt more quickly to the new culture, parents suffer from culture shock. Unlike their children, they speak little German, they suppress expression of their problems to save their jobs, and they are in continual fear of the German authorities. Because of the shrinking employment opportunities during the past years and the unfavorable situation arising from inadequate schooling, the vocational and social situation of the second generation is very insecure. An article in *Der Spiegel* describes the foreign children as "social dynamite."[2]

In Nordrhein-Westfalen,one of the Länder constituting the Federal Republic, only 42 percent of foreign students completed intermediate school, compared with 82 percent of German students. The danger facing the second generation is also demonstrated by their dispropor-

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tionate share of criminal activity. In some parts of the republic, the figures are more than 50 percent higher than those for German juveniles. The Aliens Act provides that sentenced juveniles are in most cases rapidly deported, but they find that in their "home" country they are expatriates. This fate is also shared by many older workers who return voluntarily.[3]

The Goals of the Foreign Workers Policy

Many Germans wish that foreigners would go home. The Federal Republic is not an immigration country, but recently there have been discussions indicating a change of thinking. Possibly, it will be left to the individual to decide whether to remain in the Federal Republic or return to his country. The Foreign Workers Policy does not aim at Germanization, nor at assimilation, but at a treatment of foreign workers equal to that of native citizens, and the provision of adequate social and cultural services for them. This social process, however, is not a one-way street: the native citizens must also develop understanding of their foreign fellow citizens and their peculiarities. The bilingual principle presumes that for the present generation of foreigners living among us, knowledge of the mother tongue and preservation of cultural identity is just as important as learning German and understanding their new culture. The foreigner therefore has a choice.

A comprehensive program for a foreigners' policy has to include research into the varied cultural needs of ethnic groups. Several countries offer excellent examples of how libraries can help ethnic groups. Of course, many problems besetting linguistic minorities cannot be solved by books. Nevertheless, the offering of literature in original languages is an important contribution to the maintenance of cultural identity. Once the language of the new country is learned, its literature will facilitate the adaptation into the different culture and way of life of the new environment.

In 1973 a working group was formed in the Federal Republic with financial support from the Federal Minister for Education and Science and was composed of the following members: International Youth Library, München; Einkaufszentrale (EKZ) für Öffentliche bibliotheken (Purchasing center for public libraries), Reutlingen; the Arbeitsstelle für das Bibliothekswesen (Office for library organization), Berlin; City Library of Duisburg; and City Library of Frankfurt am Main. The working group assigned itself the following tasks:

1. sorting and examination of suitable literature in original languages, and compilation of select lists with annotations and catalog-style entries;
2. provision of information on supply channels, central purchasing, and central binding; and
3. preparation of publicity materials.

The working group, and sometimes the International Youth Library alone, has published select and supplementary lists in a southern European language. A portion of the listed titles has been taken into stock by the EKZ and offered as blocks of books, with cards, to libraries. Further collaboration was achieved with Bibliotekstjänst, the central service agency of Swedish libraries in Lund; the EKZ accepted titles from the list of selections by Bibliotekstjänst. This is a beginning of a necessary international cooperation in the field of literature supply for ethnic groups. More than 100 public libraries in the federal republic have started to build collections and have added to them regularly. One hundred thirty thousand copies of a four-color folder in comic-book format were offered to libraries as publicity material. Early in 1980 the working group was also able to distribute bilingual posters free of charge.

In April 1977, the group began a survey with a questionnaire. Libraries were asked to report on their prevailing activities and their problems in serving linguistic minorities. The evaluation of the questionnaires proved that there is still a great deal of uncertainty about information on suitable titles and channels of supply. In order to remedy this situation, the group drafted a "Memorandum for Acquisition and Preparation of Foreign-language Literature for Foreign Workers." This memorandum can still be requested from the City Library of Frankfurt am Main.

Potential and Limitations of Library Work

The possiblilities and limitations of library service to foreign fellow citizens may be illustrated with some examples.

The Berlin district of Kreuzberg, which is densely settled with foreigners, established what was originally a general foreign-language library for several ethnic groups. Because of the strong Turkish element in this part of the city, however, this library grew into an institution stocking Turkish literature almost exclusively, and only a negligible amount of German books. The library's name is now Namik-Kemal-Bibliothek.

The library is run by an energetic Turk who has acquired a good deal of professional knowledge and who represents authority to the users. The library is not intended to be a meeting place, lest political and religious differences, prevalent among the Turks, inhibit regular library service. The atmosphere in the rooms is quiet and orderly. The staff has established their own channel of supply in Turkey, with direct access to publishers and economical purchasing arrangements.

The Sachsenhausen branch library in Frankfurt am Main demonstrates the problems created when the library is also conceived as a meeting place. Right after its opening in new, attractive premises, young persons, including many foreign children, came into the branch and stayed for hours. This caused commotion and noise and complaints by other users. In order to know more about the intentions of juvenile users, they were asked to write down their wishes; the following list is the result:

1. The exhibition room and the games room should be reserved for us.
2. We want permission to smoke from age fourteen on; we could smoke on the terrace where nobody is bothered.
3. We want a person to show us games and films.
4. We would like to listen to music in the exhibition room.
5. It has always been crazy to forbid eating of candy, sandwiches, etc. in the library.
6. The library should be open Mondays and closed Saturdays.
7. We do not want to be watched like little kids.
8. It is also crazy to have to show the ID card all the time.
9. One should be allowed to stay from 11 A.M. to 6 P.M.

The list contains twelve signatures and is dated May 8, 1975. The important points of this listing are the demand for personal attention, and the wish to stay in the library for hours, engaged in activities with hardly any relation to usual functions of the library.

Some information was gathered on services for foreign children through a one-year project carried out by two social workers. This study arose from the realization that librarians are not adequately equipped for the kind of work with youth which demands educational and psychological knowledge. On the other hand, it was also learned that social workers on their own cannot solve the problems of user care in libraries. They are too involved in their own professional concepts and want to do youth work which goes beyond the established function of the library. The library is no substiute for a youth center. Another result of the project was the realization that it is hardly possible to look after children from different nationalities in a group together with German children. This so-called multicultural principle contains many contradictions which we as researchers were incapable of resolving.[4]

For that reason, we shall continue our service in the Sachsenhausen branch library through structuring programs tailored for groups, with the possibility of arranging, from time to time, programs open to all groups. Space and personnel limitations force us to accept only children less than fourteen years old. Service must be library oriented, and failure in this will lead to conflict with the administration and political organs. Thus, the Frankfurt Civic Parliament demanded that care of children should be under the social services department rather than cultural services.

The programs designed by librarians for the foreign children relate to the library and to literature. They present specific areas of literature, especially those relating to geography. This is in accordance with the expressed wish of foreign teachers, who see here the possibility of strengthening the children's identification with their home country. At the same time, children are acquainted with distinguished writers from their home country. Children can learn from examples how texts, illustrations and books are made. In the library-related part, librarians explain how to use the library. The work of librarians is supplemented by hourly paid assistants with knowledge of education.

It cannot be asserted that all libraries face a similar situation as the one described for Sachsenhausen. The exemplary library work with and for ethnic minorities in Canada, especially by the Toronto Public Library, was impressively reported by Leondard Wertheimer at the international seminar "Children of Foreign Fellow-Citizens and Their Literature" held during the 1978 Frankfurt Book Fair.[5] It seems clear that in any library used by minorities, some program of assistance should be developed.

Finally, it is worth mentioning that good results have been achieved in Duisburg with a traveling library. Within the framework of a pilot experiment, it went directly into the areas of foreign settlement and was heavily used. Towns with a strong concentration of foreign citizens should study carefully the Duisburg experiment.

Better Working Bases Are Essential

Library work for foreign citizens presents public libraries in the Federal Republic of Germany with many problems. In most cases they are inadequately equipped for their extended tasks. Personnel is lacking, as are linguist staff members. Shortage of space does not allow provision of reading corners and club rooms. Financial resources to add to collections in original languages are limited. For that reason an urgent plea must be made to political bodies and to the administration,

to establish posts for linguist staff members, at least in the major libraries, and to provide funds for necessary acquisition of material.

Collaboration with other bodies devoted to services to foreigners, e.g., schools, trade unions, churches, and others, may lead to better results. In view of the fact that libraries in many countries face identical problems in looking after the needs of linguistic minorities, an international commission of experts should be formed. Its task would be to ensure close international cooperation in selection and acquisition of foreign-language books, and to appeal to international and national political bodies and professional organizations to give attention to the prevailing problems.

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Public Library Services to Ethnocultural Minorities in Australia: A State-of-the-Art Survey

RADHA RASMUSSEN
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> The major task confronting all Australians is not to decide whether Australia is a multicultural society. We *have* a multicultural society. The first challenge is to make it work.[1]

THE HISTORY OF THE AUSTRALIAN people has been mainly one of immigration. World War II provided an impetus for massive migration to Australia by peoples of almost all parts of the world, although once the wave of immigrants displaced by the war had subsided, the preferred countries of migrant intake were Britain and countries in northern Europe.[2] In 1973, a policy of nondiscrimination in the selection of migrants was introduced, making the Australian society one composed of diverse ethnocultural minorities.[3] Currently, more than 20 percent of the Australian population of 14.5 million were born overseas, and as of 1976 almost 1.5 million of these had been born in non-English-speaking countries (see table 1).

Although this diversity of nationalities has always made a significant contribution to the economic, scientific and cultural growth of Australia, it was not until the 1970s that this contribution was fully recognized, and the long-held policy of assimilation into the host society was replaced by a policy of integration. More recently, "the growing assertiveness on the part of the ethnic communities for better access to their share of the national cake"[4] has contributed to a further change in policy from integration to multiculturalism, when the federal

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TABLE 1

DISTRIBUTION IN AUSTRALIAN STATES AND TERRITORIES OF PEOPLE BORN IN NON-ENGLISH-SPEAKING COUNTRIES

Country of Birth	*State or Territory of Residence*							
	Australian Capital Territory	*New South Wales*	*Northern Territory*	*Queensland*	*South Australia*	*Tasmania*	*Victoria*	*Western Australia*
Austria	779	8,957	178	1,548	2,204	410	7,772	1,412
Germany	2,785	34,059	849	10,897	15,393	1,886	34,261	7,431
Netherlands	1,804	24,031	554	10,683	10,741	2,916	30,752	10,631
Czechoslovakia	373	6,423	149	1,201	1,440	330	4,733	853
Hungary	563	11,931	119	1,629	2,679	354	8,858	1,111
Poland	827	16,543	103	3,542	6,914	1,372	22,363	4,387
USSR	187	6,269	22	1,704	1,273	121	4,221	735
Yugoslavia	3,383	57,422	404	5,387	9,003	886	56,702	10,407
Greece	1,544	50,002	1,258	3,941	14,706	854	76,143	4,461
Italy	2,697	73,397	790	18,875	31,942	1,423	116,712	29,317
Malta	440	22,982	54	2,204	2,155	68	27,062	955
Cyprus	151	8,158	208	1,032	1,651	35	9,134	959
Turkey/Lebanon	126	34,647	35	690	1,300	40	15,038	633
Egypt	168	15,132	51	701	1,074	58	11,727	1,214
Other Europe	3,850	48,391	1,161	13,349	12,931	1,621	32,912	10,207
Other Asia	3,694	62,754	1,972	14,097	7,953	1,660	46,380	27,707
Other America	501	21,797	211	1,889	1,157	196	7,343	1,639
Other Africa	651	13,650	284	3,708	2,267	675	12,810	6,343
Other Oceania	729	10,655	389	8,213	1,000	471	3,489	1,083
Total	25,255	532,200	8,791	105,290	127,783	15,376	528,721	121,485

Source: Australian Bureau of Statistics, *1976 Census of Population and Housing.*

government in 1978 accepted the recommendations of the Galbally report in toto.[5] This decision involves an allocation of 53 million Australian dollars for the period from 1978-79 to 1980-81 to promote the concept of multiculturalism. The official recognition that Australia is a multicultural society has serious implications for the Australian community, including librarians.

This paper concentrates on library and information services to the adult population from non-English-speaking countries and to the aboriginal population of Australia. The former will be referred to as ethnocultural minorities or ethnic communities, and the blanket term for their languages will be *community languages*. Although the aboriginal population can be regarded as an ethnic community, in this paper it is necessary to discuss library services to aborigines separately. It is recognized that it is these segments of the population, the ethnic communities and the aborigines, who are the most disadvantaged and provide the greatest challenge to implementing an appropriate library service.

PUBLIC LIBRARY SERVICES

In order to understand public library services to ethnocultural minorites in Australia it is necessary to have a brief background of the state and public library system in Australia. Australia is a federation of seven states and the Australian Capital Territory. Whereas the federal government is responsible for the National Library and public library service in the Australian Capital Territory, in all other states library services are the responsibility of the state and local governments. With the exception of the Northern Territory, all states in Australia have a state library which, among other functions, provides reference, interlibrary loan, and in some cases direct lending services to the public. The state libraries are administratively responsible to a library board or council, and the state librarian is the chief executive of that body. These governing bodies are responsible for the state library as well as for the planning and development of public library services in each state. In some instances this responsibility lies with the state library; in other instances, the library board has a specific division responsible for this task. Whatever the pattern, the state librarian is responsible for both state and public library development. Public library services fall within the jurisdiction of local government authorities and are maintained by local rates (i.e., property taxes), but they are heavily dependent on the state subsidies channeled to them through the library boards.

Prior to the 1970s, although most state and some public libraries had non-English-language collections, the languages represented were mainly the "traditional" European languages, such as French and German. The pre-1970 published literature on library services to ethnocultural minorities in Australia was negligible[6] but parallel with changes in government policy, the following decade witnessed an unprecedented growth in literature drawing attention to the deficiencies of library services to ethnocultural minorities in Australia.[7] It was also during this period that the minorities themselves made recommendations to various bodies on improving library services.[8]

General findings of the post-1970 publications are that:

1. Public libraries were not serving those unable to read English, and had not taken cognizance of the changing nature of Australian society and the concomitant need for public librarians to change their attitudes on the provision of library service.
2. The extent to which people made use of public libraries depended on level of education, e.g., the higher the educational level attained, the greater the use of public libraries. There was also a correlation between level of education and socioeconomic status.
3. Those people from countries with a strong tradition of public libraries made greater use of library services than those from countries lacking an effective library system.

Among the ethnocultural minorities in Australia, these findings generally apply to those who have migrated from non-English-speaking countries, particularly in southern Europe, South America, the Middle East, and to refugees from Southeast Asia.[9] Without exception, these countries lack a strong tradition of public library service.

Library Provision

All state libraries have reference collections in community languages and provide a support service by maintaining centralized collections for bulk loan to public libraries in their respective states. The size of the collections varies among states. There are approximately 25,000 volumes in South Australia, 17,000 in New South Wales, 18,000 in Western Australia, 11,000 in Tasmania and Queensland, 3000 in Victoria, and the "provision of a very limited number of paperbacks" in the Northern Territory.[10]

With the exception of New South Wales and Victoria, the development of public library services to ethnic communities in the states is embryonic and generally dependent on the centralized collections held by state libraries. The public libraries in the cities, particularly Sydney

and Melbourne with their high concentrations of ethnic communities, have the largest book collections in community languages. The estimated total book collections in community languages held by public libraries in Sydney and Melbourne were 45,318 (as of 1978) and 111,526 (as of 1978-79) volumes, respectively.[11] The latter figure includes the 13,333 books (as of June 1979) purchased under the Westfund project, a nonrecurrent federal grant of A$ 94,000 allocated to the Library Council of Victoria in 1974 for the purchase of library materials in community languages for six public library systems in the Western Region of Melbourne.[12] The general standard of book provision for the entire Victorian population is 1.5 books per person. The question that arises is what the general standard of book provision in community languages should be. In 1974 a working party recommended that the standard of book provision for the ethnic communities in Victoria should be one book per person.[13] This prescribed standard has not even been achieved for Melbourne, where the average standard for the ethnic communities in Victoria is one book for every four or five people (or 0.22 book per person). This figure generally holds true for books in Dutch, German, Greek, and Italian; books in Yugoslav, Polish and Maltese, for example, are underrepresented and average one book for every twelve people in Yugoslav and Polish, and one book for every twenty-four people in Maltese.[14] If book provision seems inadequate in Melbourne, the situation in all other cities is even grimmer.

All states recognize the need to improve book provision but are hampered by inadequate funding. Nevertheless, some progress has been made in several states. As a result of two major reports, in 1975 and 1978, South Australia has had additional funding for book provision in community languages in 1976, and in 1979 ten libraries were established in the Western Region of Adelaide, an area with a comparatively high percentage of ethnic communities.[15] The State Library of Western Australia has provision for a central "ethnic" lending library in its proposed library services building,[16] and the Darwin District Library, to be opened shortly, will hold a number of books in community languages.[17]

In the past little concern has been shown for the provision of the more popular types of reading material, such as newspapers and magazines. In Melbourne and Sydney, public libraries are becoming more aware of the need for these materials, and in 1978 Melbourne's public libraries subscribed to about 230 newspapers and magazines in community languages.[18] Some libraries in Melbourne have given preference to subscribing to magazines and periodicals rather than buying books in community languages; some examples are the Moorabbin (twenty-eight

titles), Keilor (ten titles) and Preston (eighteen titles) public libraries.[19] Besides having a reasonably large book collection of 7857 volumes in community languages, Sunshine Public Library also subscribes to 34 periodicals and magazines,[20] which is more than the number subscribed to by either the State Library of South Australia (26 titles) or the State Library of Tasmania (27 titles).[21]

The lack of comprehensive collections of suitable graded English texts for those acquiring English as a second language has been noted by Thomas.[22] Provision of this kind of material is as important as that of materials in community languages, as it equips ethnic communities with necessary skills to cope with the dominant language used in Australia. It also appears that many ethnic communities listen to the English classes broadcast on radio, despite the inconvenient, early morning time slot.[23] Wollongong City Library, New South Wales, has worked closely with Migrant Education Television, which produces the program "You Say the Word" and has distributed copies of the program to language classes and various groups.[24]

Book provision continues to dominate that of audiovisual materials, although these media are very popular with a high proportion of ethnic communities, as evidenced by the heavy use of ethnic radio stations in some states and the revival of ethnic television.[25] Some public libraries, notably in Sydney, Wollongong and Melbourne, have recognized the importance of nonprint media to ethnic communities, but the fact remains that the number and range of audiovisual materials held by public libraries is limited, and there has been a call that consideration be given to a major switch of library resources from print to nonprint media.[26]

To alleviate some of the problems of selection and acquisition of book and nonbook material in community languages, various methods have been employed: enlisting the aid of bilingual people living in Australia or abroad; placing blanket orders or exchanges; sending a staff member on a book-buying trip or using the services of a reliable contact to buy books when on holiday abroad; or purchasing books directly from the Swedish Library Bureau. All these schemes must be seen as temporary because, although workable, some are expensive, sporadic in nature and do not ensure a balanced collection of library materials for ethnic communities living in Australia.[27] Close liaison and consultation with ethnic communities is necessary to attain the goal of a balanced collection.

In Victoria although some public libraries use the centralized cataloging services of Technilib, which is a central cataloging and processing bureau for a number of public libraries in Victoria, on the whole

there appears to be unnecessary duplication of efforts, as most individual libraries have responsibility for the selection, acquisition and cataloging of materials in community languages. In New South Wales, Wollongong City Library has recently organized a cooperative acquisition program with a group of some ten libraries, and attractive discounts were obtained.[28] The State Library of New South Wales established in late 1978 a Foreign Language Cataloguing Unit to cover six community languages.[29] In South Australia the Public Libraries Branch undertakes to purchase all library materials, including those in community languages for public libraries, thus offering considerable monetary savings due to bulk orders.[30]

Library-Based Activities

A number of individual libraries, again, notably those in New South Wales and Victoria, have made an impact on their ethnic communities through activities such as organizing exhibitions reflecting the culture and heritage of different ethnic communities, getting members of an ethnic community to give cooking classes, and holding sewing classes or English classes, particularly for the women. The so-called Ethnic Events have been popular and the most-cited success story is that of Wollongong City Library's "Greek Night," where more than 2000 people attended the cultural evening (many others had to be turned away) and loans from the library "skyrocketed."[31] Unfortunately, these library-based activities, which are important public relations programs, are sporadic and depend much on voluntary initiative and enthusiasm.

Community Information Services

Ethnic radio, and to a lesser extent ethnic press, have always performed an important role of community information service. Once a particular ethnic community is established as a cohesive group, that ethnic community often provides an information service to its members. However, the smaller ethnic communities, which may not be represented on ethnic radio and which lack the resources to publish their own newspapers, are indeed at a disadvantage. Other sources of information have generally been families and friends, but it has been stated that while contacts with "family, friends and ethnic communities have a central role in satisfying information needs, this information is often inaccurate, and therefore there is a critical need to improve the quality of

information held within communities."[32] Many ethnic communities are not aware of the role of the library as an information center, which is not surprising, as many library-based information services in Australia are still experimental and not yet visible to the community. In addition, many libraries lack the staff with necessary linguistic skills to handle this service. Some libraries have moved into this new area of community information, e.g., Footscray Public Library's Community Directory, which is in English but includes supplements updating *Migrant's Melbourne* in four community languages.[33] Others, like Marrickville Public Library, Sydney, and Wollongong City Library, New South Wales, have launched successful bookmobile services with bilingual staff to shopping areas in localities with large numbers of one ethnic group.[34] In Melbourne, the shop-front Yarraville Branch of Footscray Public Library is located on a busy street where many Greeks do their shopping. This branch with its Greek staff member serves as a vital information center for the Greek population. In South Australia, the state library is currently experimenting with a relatively new service by having a Chinese-speaking librarian in attendance for a fixed period of time each week.[35]

Libraries of Ethnic Communities

Dissatisfaction with the services provided by public libraries combined with a strong desire by ethnic communities to preserve their cultural heritage has resulted in the establishment of library collections within ethnic organizations. These collections are often referred to as libraries. While it is true that such libraries have been predominantly established by ethnic groups familiar with the role of libraries in their countries of origin, the current trend indicates that people from countries without a library tradition, e.g., the Turkish and Maltese communities, also wish to establish a repository of literature in their own language.

A survey conducted in 1977 by the State Library of Victoria revealed that twenty-three ethnic organizations in Victoria maintained libraries.[36] Although no official survey has been conducted since 1977, the Victorian Ministry of Immigration and Ethnic Affairs has provided financial assistance toward the establishment or development of library collections to at least twelve ethnic organizations not included in the 1977 survey. Such factors as the level of service provided by the public library and its ability to serve its ethnic community are considered before a grant is allocated by the ministry.

It is generally acknowledged that due to their accessibility, informal environment and, above all, careful selection of materials, ethnic community libraries perform a valuable service for their communities. In fact, in Queensland ethnic communities have shown a lack of interest in the state library's bulk loan service as they claim that "their own libraries are adequate."[37] With the lack of an efficient centralized collection of materials in community languages, and the fact that public libraries often find it uneconomical to cater to the needs of smaller groups, the value of libraries maintained by such groups cannot be overemphasized.

It is clear that both public and ethnic community libraries would benefit from cooperation, and some initiatives have been noted in this area. Librarians in several country towns in Victoria have indicated willingness to acquire library materials on behalf of organizations of ethnic communities, and to give a short "library technician"-type course to people in charge of ethnic community libraries.[38] A project involving the deposit of a sizable collection of materials in community languages to improve the existing library collection held by St. Albans Multicultural Community Centre is being considered by the Keilor City Library, Melbourne.

Although ethnic community libraries perform an important role, the establishment of such libraries arouses professional concern that there may be unnecessary duplication of library and human resources. The provision of short training courses to members of the ethnic community responsible for its library also raises questions about professional standards and education for librarianship. Establishing separate ethnic community libraries could also discourage members of ethnic communities from being exposed to the richer and more comprehensive collections held by public libraries. This area merits serious investigation.

Service to Aborigines

In contrast with the progress made in serving the needs of ethnic communities, library and information services to the aboriginal population (see table 2) remain largely unexplored. While the 1970s witnessed an unprecedented growth in the literature on services to ethnic communities, a literature search on public library services to aborigines yielded only a few items.[39] The publications generally expressed concern about the lack of services to aborigines, and official recommendations advocating the need for developing this area were made at least in

South Australia.[40] The findings of the Horton report also confirmed the failure of libraries to serve the aboriginal community.[41] More recently, a pilot study of library services to aborigines in Melbourne revealed that none of the surveyed public libraries made special attempts or had any plans to provide their aboriginal residents with a library service appropriate to their needs.[42]

TABLE 2
DISTRIBUTION OF ABORIGINES IN AUSTRALIAN STATES AND TERRITORIES

State or Territory	*Aborigine Population*
Victoria	14,760
New South Wales	40,450
Queensland	41,345
South Australia	10,714
Western Australia	26,126
Tasmania	2,942
Northern Territory	23,751
Australian Capital Territory	827
Total	160,915

Source: Australian Bureau of Statistics, *1976 Census of Population and Housing.*

With few exceptions, state and public libraries provide only minimal service to their aboriginal populations.[43] Some states have plans to improve their services to aborigines. The State Library of Queensland has applied for federal funding to operate three public library outlets and to employ an aboriginal services librarian.[44] In Victoria, the employment of an aborigine was considered essential for the success of the Aboriginal Outreach Project initiated by the Swan Hill Regional Library. One of the principal aims of the project was to reach the aboriginal communities in order to identify their needs and thus enable the library to plan a service which could reflect those needs. An aboriginal field worker, whose salary was initially subsidized by a grant from the Library Council of Victoria and later by the Department of Aboriginal Affairs, was employed by the library. As a result of the collective effort of those involved in the project, there has been increased library usage by aborigines, and the aboriginal field worker is now a permanent member of the library staff.[45]

Apart from employing aborigines in libraries, the importance of giving library training to aborigines has also been recognized. For example, in 1974 the State Library of Queensland, in cooperation with

the Queensland Department of Aboriginal and Island Affairs, initiated a six-week library training program for three aboriginal girls.[46] The Crawford report has recommended that the South Australian "Library Department considers sponsorship of aboriginal library officers to undertake appropriate courses in librarianship."[47]

As far as can be ascertained, the Swan Hill project is probably the most promising library development for the aborigines in Australia. There are plans to improve services to the aborigines; a few projects have been undertaken and a few individual librarians have expressed concern about the lack of library services to aborigines, but what is lacking is an understanding of the library and information needs of aborigines and continuity of service. In the main, the attitude of librarians toward services to aborigines has been one of indifference and should not pass unchallenged. One suspects that even if there was a concern, librarians would not know how to go about providing a service appropriate to the needs of aborigines.

Just how different the library and information needs of the aborigines are compared with those of other ethnic communities is unknown. In the absence of such knowledge one can only surmise that the needs of aborigines will be different. As P.A. Thomas has poignantly stated: "the aborigines have largely lost their lands, their way of life, their traditions: very soon their culture may survive only in records in libraries and museums. The opposing migrant groups, on the other hand, have a strong and permanent resource for their culture in their homelands."[48]

Conclusion

Underlying most problems of providing library and information services are inadequate funding (which will be discussed later) and lack of knowledge of the information needs of ethnic communities. The recent federal survey on information needs of ethnic communities identified the following topics as the most frequent areas of information need: health, employment, finance, education, job training, immigration, and matters pertaining to everyday life, e.g., accommodation or where to purchase daily necessities cheaply.[49] These are the current dominant information needs of some ethnic communities, and the giving of such information is only one aspect of the library's role. The public library also provides library materials for education, recreation and culture, and there will always be some members of the ethnic communities who will use these materials. Thus, librarians must be acutely conscious of the specific needs of their ethnic communities and, in particular, the needs of the individual.

It has also been especially difficult to establish which new ethnic communities have moved into the library authority area, since the population census is undertaken once every five years, resulting in data of limited value to librarians. Where ethnic communities have been identified and special provision made for them, the mobility of ethnic communities resulting in internal migration has produced counter-problems, and has made the expenditures hard to justify to the library authority. In areas where there are migrant hostels, this problem is particularly acute. Hence, a centralized service needs to be established to alleviate some of these problems. With these underlying problems cited, discussion can now turn to the more specific problems encountered by librarians.

There are certain prerequisites for the continued improvement of library services to ethnic communities and to the aborigines. The lack of adequate funding has already been mentioned. In 1976 the Horton report recommended that federal funds be injected into the public library system, but so far this recommendation has not been realized.[50] Yet, in 1978, when the Galbally report recommended that eighteen "migrant resource centres" be established in local authorities over a three-year period, funds were granted by the federal government.[51] Ironically, with the exception of welfare counseling, all the functions envisioned by the Galbally report have been undertaken by some public libraries.[52] Existing public library service points were not considered as suitable sites for the resource centers.

While some public libraries may have made an impact at the local level, in general, public library services to ethnic communities have not made sufficient impact at the state or federal level. Services to aborigines are negligible even at the local level. There needs to be a planned coordination of services, as individual sporadic activities have failed to achieve recognition. With the exception of Queensland, all states maintain that their centralized collections of materials in community languages are well used and that, given additional funds, comprehensive collections can be built. While most public libraries also maintain collections to serve their users, the importance of having a comprehensive centralized collection should be recognized and encouraged.

The need for bilingual and bicultural staff has also been referred to earlier, and the recent Scott survey has reemphasized the importance of face-to-face contact with people with relevant linguistic skills.[53] Unfortunately, the few bilingual and bicultural librarians who are available are scattered throughout each state, and ideally, each state should try to get optimum use of their resources by using these people as state

specialists. A few libraries in New South Wales and Victoria have appointed an ethnic "services" or "resources" librarian, and where such appointments have been made, there has been considerable increase in library use by ethnic communities. The need for specialized training for librarians to work with ethnic groups has been called for in the Horton report, and although in 1979 the Graduate School of Librarianship and the Centre for Migrant Studies, both of Monash University, offered to mount such a course, there has been no response.[54]

Library services to ethnic communities have been a source of concern of many, but nobody's major responsibility, and in this respect the Library Association of Australia has failed to give direction or exercise the necessary leadership. Apart from commissioning the survey undertaken by Thurles Thomas in 1973,[55] the association has not even taken a stand on the role of libraries in Australia's multicultural society. In the absence of such leadership, a working group on Multicultural Library Services (MCLS) was formed in Victoria in July 1979. A similar interest group has been established in South Australia. The MCLS has not sought affiliation with the Library Association of Australia as yet, but under the aegis of the Victorian Branch of the Library Association of Australia, is organizing a national conference in early November 1980 entitled "Multiculturalism and Libraries." The MCLS has also made contact with the Victorian Aboriginal Education Consultative Group, which as a result has now established a library subcommittee, and there are plans to undertake a survey on the library and information needs of aborigines in Victoria. The subcommittee is currently exploring sources for funding the survey, and should funds become available, the survey will be a major contribution to library services to aborigines—the most neglected area of library service in Australia.

Any discussion on library services to ethnic communities and aborigines should take into consideration the attitudes of the Anglo-Saxon host society toward these groups. There are some who still uphold the policy of assimilation and others who can be considered bigots.[56] Discrimination, particularly against the aborigines, exists.[57] It would be naïve to assume that all librarians and decision-makers in local authorities are exempt from these attitudes. Thus, considerable change in attitude toward ethnic communities and aborigines must be an essential prerequisite for a successful library service.

The provision of library services to ethnic communities and aborigines is only a first step toward implementing a multicultural policy. A multilingual society does not necessarily produce a multicultural society, and the concept of multiculturalism has far more serious implications than just the provision of services to ethnic communities and

aborigines. To implement a multicultural library service, the host society must be made aware of the cultural differences existing in Australian society. Multiculturalism as a concept makes demands of the host society; it requires it "to promote or even to encourage some degree of cultural and social variations within an overall context of national unity."[58] The task is not easy, and many challenges are posed for the 1980s. While the 1970s may have witnessed an unprecedented growth in library service to ethnic communities and a glimmer of hope for aborigines, it will be difficult to sustain the standard of service so far achieved for the ethnic communities. With financial restraints and with new appointments frozen, the 1980s could well witness a decline in library services, including services to ethnic communities. The service has already begun to limp and will continue to do so unless federal funds are forthcoming. Librarians must rationalize their library systems, coordinate their services to ethnic communities and create an awareness within the host society that Australia is a multicultural society. We have barely entered the first phase of introducing a multicultural library service, but we should be seriously thinking of the wider implications of multiculturalism, which requires a reappraisal of library services to aborigines and adds a new dimension to library services, that of educating the host society. The onus to do so is on all public libraries and not just those library authorities serving a large concentration of ethnic communities and/or aborigines.

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New Forms and Methods of Library Service to Ethnic Groups and Minorities in the Far North of the USSR

P.D. STEPANOV

ON THE EXAMPLE OF library activities in the Yakut Autonomous Soviet Socialist Republic, the author describes the diverse forms and methods of library service to such an unusual category of readers as hunters, reindeer-breeders and fishermen.

Before the Great October Socialist Revolution this region had no State libraries. According to data of the All-Russian census of 1897, there were 7 literates per each 1000 Yakuts and 3 literates per each 1000 persons of other ethnic groups and minorities of the Far North.

In 1922 when the Yakut ASSR[1] was established there existed only 22 libraries with a total bookstock of 3000 volumes in a territory of 3.2 million km^2. At present the local population (794,000) has at its service 949 State public and departmental libraries with holdings amounting to 8.8 million units of storage. As of January 1, 1977, the reading frequency amounted to 19, attendance to 7.6, circulation to 1.2; this means that the Yakut libraries have almost reached the level characteristic of the Russian Federation. Seventy-three percent of the librarians have received higher and secondary library education. During 1976 the libraries of the republic increased their readership by 16 percent and exceeded their previous book circulation.

Library development in the republic is carried out according to the main trends of its overall economic and cultural development and in conformity with the national, climatic, territorial, and geographic features of individual zones.

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Yakut ASSR constitutes one-sixth of the whole territory of the Russian Federation; one library provides service to residents of a territory nineteen times bigger than in the RSFSR. One library in the northern regions of the republic serves readers populating a territory of approximately 12,000 km^2, where the native population, comprising such indigenous nationalities as Evens, Evenks, Chukchi and Yukagirs, is occupied with reindeer-breeding, hunting and fishing and lives in small settlements numbering 100-150 residents.

Development of library services in the north of the Yakut ASSR calls for its organization in conformity with the area's division into industrial and economic districts. The territory includes the tundra zone, chiefly populated by reindeer-breeders, hunters and fishermen, and the zones of forest and mountain tundra, the residents of which are engaged in fur farming, cattle-breeding and horse-breeding.

Libraries of the plain tundra districts serve a professionally narrower circle of rural residents (mostly reindeer-breeders, hunters and fishermen) living out of their settlements near herds, hunting grounds and fishing areas, while libraries of the forest and mountain tundra districts additionally serve cattle- and horse-breeders.

Over 180 public libraries and cultural teams (agitcultbrigades[2]) extend library service to the peoples of the Far North. The region also boasts of school and technical libraries, as well as libraries attached to political education offices.

District and village libraries located in cities and urban settlements provide service only to workers. Everyday work of stationary village libraries is organized with due regard for traditional domestic and professional requirements of the local population. Thus, in small settlements and reindeer-breeders' camps with a considerable number of residents, mobile libraries are organized, while at fishing areas delivery posts have proved to be a success. The specific labor conditions of hunters, who live in isolation during the hunting season and seldom assemble at their bases, call for a different approach. Here book peddling proved to be the most rational form of library service. As a rule the fur/skin collectors and the hunters themselves are entrusted by the librarians to act as book peddlers. During the summertime when hunters return to their settlements, they are served by the lending departments of local libraries.

All district and village libraries, irrespective of their location or departmental subordination, conduct mobile library services. In 1976 there were 2077 mobile libraries and 50,000 readers, i.e., about one-sixth of the total number of readers in the republic.

Great assistance to stationary libraries in delivering books to readers is rendered by cultural teams, which provide most effective library service to reindeer-breeders' teams, hunters' teams and remote fishing teams. These cultural teams have replaced the former "red čums"[3] and carry out educational, cultural and political activities among the peoples of the Far North. If in the past the "red čums" drawn by reindeer or dogs managed to visit each location usually not more than once or twice a year, now the cultural teams have the opportunity to reach them by helicopter when the need arises, irrespective of seasons. All transport expenditures of cultural teams (700,000-800,000 rubles annually) are covered by the State.

At present these teams operate in 19 districts of the republic. The staff of these teams includes lecturers, projectionists, actors, librarians, and postmen. The teams have no bookstocks of their own, but have free use of the district libraries' holdings.

The task of the librarian in these teams is usually entrusted to the instructor, who prior to his takeoff to the tundra or taiga is provided with twenty to thirty books on different subjects by the district library, where he is given individual consultations on problems related to book propaganda, as well as specific assignments on rendering service to readers.

On the spot, the team not only organizes lectures, discussions and concerts, but also carries out for Evenk, Chukchi, Yukagir, and Yakut listeners oral readings of works of Yakut writers and writers representing ethnic minorities of the Far North. The reindeer-breeders and fishermen derive great pleasure from listening to and discussing such novels as *Hanido and Halerha* by the Yukagir writer Semen Kurilov, *Sleep on the Border of Fog* by the Chukchi writer Yury Ritheu, and *Destiny* by the Yakut writer Nikolay Yakutsky.

With the aim of propagating advanced experience of reindeer-breeders, fishermen and hunters, members of the cultural teams, besides lending books on professional topics, widely use such audiovisual aids as posters, photo albums, and recordings of interviews with advanced workers; they also acquire small collections of books specifically written for reindeer-breeders and representatives of other professions; discussions, surveys and readers' conferences are illustrated by library posters and the audience is offered lists of recommended books.

The libraries of northern districts, aspiring to coordinate their work with the life and professional activities of various production teams or areas, use widely other effective means of visual aids, such as the so-called "folder"—a portable cardboard case (90 x 60 cm) which

contains a set of sheets designed by the staff of district libraries and cultural departments of local authorities. The contents of these folders vary according to their purpose. For example, in 1975 one of these folders compiled by the Nizhnekolymsk district library included the following lists: "Half-yearly report on the results of Soviet competition"; "The best komsomol team: its everyday life, work and pursuits"; "The meeting in Space"; "The glory of these days is everlasting"; "Books about your native land"; "Yakuts—Heroes of the Soviet Union," etc. The subject matter of these lists is extensive, but each folder must always include the following lists: "Political and cultural news," "On socialist competition," "Advanced experience," as well as small collections of books for reindeer-breeders or hunters and lists of recommended literature.

Many district libraries prepare special radio programs timed to celebrate memorable dates and anniversaries. Thus, the staff of the Nizhnekolymsk district library is currently engaged in the preparation of a radio program entitled "Aurora Borealis." As a rule such programs include talks accompanied by poetry recitations and music. For example, a radio program of 1975 entitled "The mother's role" included stories about the mother of N. Ostrovsky[4] and women of the Yakut ASSR. Tundra residents showed great interest in a literary and musical composition on A.S. Pushkin titled "The Glory of Russian Poetry," and a talk on the works of Semyon Danilov, winner of M. Gorky award for the best literary work, "Son of the North."

During the last few years the so-called "talking books" have become widely used. These "books" represent collections of sound recordings of works of fiction, popular songs, music, etc. in one of the languages of the peoples of the Far North. The first of these collections was composed in the Evenk language and included stories of such Evenk writers as V.D. Lebedev, A.V. Keimetinov, and A.V. Krivoshapkin; poems by P.A. Stepanov-Lamutsky, A.N. Shadrin-Kolymsky, E.M. Mikulin, V.D. Lebedev, H. Suzdalov, and E. Yedukin; items of amateur performances; songs and legends of popular story-tellers; and short interludes, satirical quotations and riddles. With certain amendments this collection amounted to 175 pages and took 10 hours. Later, after a selection, three independent "books" where compiled on the basis of this collection; each of them was recorded in ten or fifteen copies and given to cultural teams.

The first hearings carried out in the Yakut ASSR and in a number of districts in the Magadan Region showed that the "talking book" was an effective and easy-to-understand means of propagating literature among ethnic groups and minorities of the Far North.

First, in comparison with traditional publications "talking books" have the advantage of being easy to compile and easy to understand irrespective of the age or literacy level of the audience. If the process of publishing books and making them available to readers is time-consuming, the compilation of "talking books" is rapid and requires no expense. The hearings of such books can be organized not only in big lecture halls, but in tents of solitary hunters. Second, the recorded contents can always be renovated, renewed and substituted, depending on the specific aims of each "book." Such flexibility allows them to retain their topical interest and to be composed with due regard for the peculiarities of the manner of speech or dialect of the population for which each hearing is organized. Third, as the materials offered are given in spoken language, this simplifies their understanding by the audience. The emotional impact of "talking books" is enormous; however, they by no means compete with printed books; on the contrary, they become the latter's helpmates.

All the libraries of the region are constantly searching for new forms and methods of providing library service to the population of the tundra, forest tundra and mountain tundra zones, and especially to the minorities of the Far North. This search is conducted under the guidance of the A.S. Pushkin Yakut Republican library, which is the organization and coordinating center for guiding the activities of all public and departmental libraries of the Yakut ASSR.

The specific conditions of the dispersed settling, labor and mode of life of hunters, reindeer-breeders and fishermen, most of whom are representatives of ethnic groups and minorities, limit the possibility of using traditional forms of library service to this category of readers. Therefore, the Yakut Republican library is in constant quest of means for the optimization of library service to residents of northern districts and, at the same time, of solving the following problems:

1. studying reading needs of minorities residing in the republic;
2. defining optimal forms of service and book propaganda among the peoples of the Far North; and
3. verifying the expediency and effectiveness of "talking books" in the languages of the ethnic groups and minorities populating this area.

A certain clarity in solving these problems from the organizational point of view will be achieved after accomplishing the centralization of the library network in conditions of the Far North. If the central and southern districts of the republic boast of eight centralized networks, the work on library centralization in the northern districts has only begun. In this activity, which calls for a serious and creative approach, the

Yakut ASSR receives guidance and assistance from the Ministry of culture of the Russian Federation and the M.E. Saltykov-Schedrin State public library. In 1976 they began an experiment on centralizing the library network of the Far North on the basis of the Verkhoyansk district. Specific recommendations founded on the results of this experiment will be available later.

As for local experience, this is accumulated and studied by departments of the Republican library and its recently established sector of literature of the peoples of the Far North.

To determine the reading requirements of ethnic groups and minorities, in 1971-1973 the library conducted a study of reading interests of Yukagirs populating the village Nelemny of the Verkhnekolymsk district. The results showed that the Yukagirs read twice as many books and visit the Nelemny library more frequently than all the other readers. This shows that during the years of Soviet power a minority that was completely illiterate before the October Revolution has been given free access to cultural life, that reading for Yukagirs as for all Soviet people has become not only a spiritual necessity, but a key to education and acquiring knowledge of the world at large. The results of the experiment have also made apparent that the Yukagirs' choice of reading material is directly dependent on the quality of book acquisition in the library, and that efficient restocking of its holdings would greatly increase their choice of books.

In the framework of the all-Russian experiment on library and bibliographical services to ethnic groups and minorities, the staff of one of the specialized sectors of the library is currently engaged in research in three Evenk villages: in Zolotynka of the Nuringrynsky district, on revealing readers needs; in Tyanya of the Olekminsky district, on defining optimal forms of library service; and in Kutan of the Aldansky district, on the use of "talking books." summing up the results of the experiment, the sector will draw up scientifically substantiated recommendations with methodological guidelines for the optimization of library service to ethnic groups and minorities of the Far North (including recommendations on the building up of library book holdings and the methodology of book propaganda), on the use of "talking books" for propagating the multinational Soviet literature among the peoples of the Far North. These recommendations will be submitted to the Ministries of culture of the Yakut ASSR and the Russian Federation. Agencies of the USSR State Committee for printing, publishing and book trade affairs will draw their conclusions concerning the quantity and content of literature to be published in the languages of the peoples of the Far North.

There is no doubt that all these complicated problems of improving library service in the republic will be solved properly and opportunely. This certainty is based on the knowledge that the republics' libraries are staffed by experienced and highly qualified librarians, and that they can count on the unfailing support and assistance of the appropriate party and Soviet bodies.

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2. *Agitcultbrigade*: A special team for the propaganda of cultural, educational and political knowledge.

3. *Red Čum*: Temporary premises for mass cultural work. *Čum*: Portable dwelling of the peoples of the Far North consisting of a conical frame covered by deerskins or birch rind.

4. N. Ostrovsky (1904-1936): famous Soviet writer who—blind and paralyzed—wrote an autobiographical novel, *How the Steel Was Tempered*, of astonishing courage and self-command, which to this day rouses unremitting interest and admiration.

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Children of Guest Workers in Europe: Social and Cultural Needs in Relation to Library Service

ALOIS STADLER

WHEN EUROPEAN COUNTRIES hired foreign workers in the 1960s and the beginning of the 1970s, they thought in terms of temporary employment, as did most of the foreign workers. In the majority of cases, however, the workers' ideas of acquiring wealth in a short time and of investing their money (probably in their home countries) were not practical. Workers were therefore joined by their wives and children, and young workers married. The industrialized European countries were thus no longer just employers of single foreign laborers, but became, gradually, host countries to an increasing number of foreign families. Finally, as a result of economic crises, practically all European countries stopped hiring laborers from foreign countries (although labor migration within the countries of the European Economic Community could not be prohibited, and was therefore not affected). After 1973 foreign employment decreased considerably. In 1973 foreigners constituted 10 percent of the working population in the Federal Republic of Germany, and in 1978, only 7.4 percent.[1] Due to a rapid increase in the number of families, however, the total number of foreigners changed only slightly: 3,966,000 foreigners were registered in 1973 and 3,948,000 in 1978.

At the present time the number of children of foreign nationality born yearly in Germany is about 100,000, or approximately 20 percent of all births (the foreign population represents 6.5 percent of the population). This increase is of special interest as it coincides with an alarming

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decrease in Germany's birthrate. Demographic considerations, in addition to social and humanitarian ones, militate against a massive reduction of foreign workers at a time of relatively high unemployment.

France, although not suffering from a decrease in its birthrate, is host to more than 4 million foreigners. The increase in the number of foreign children is approximately the same as in Germany (see table 1).

TABLE 1
FOREIGN CHILDREN IN FRANCE, 1977

Age	*Number*
0 - 2 years	200,000
2 - 5	175,000
5-12	400,000
12-16	175,000
Total	950,000

Source: Ministère du Travail. Secrétariat d'état aux travailleurs immigrés. *La Nouvelle politique de l'immigration.* Paris, 1977.

Most of Great Britain's 2.6 million foreigners are immigrants and can therefore not properly be compared with the guest workers in Germany, France, Norway, Sweden, Denmark, the Netherlands, Belgium, Luxembourg, Switzerland, and Austria—countries which are still more or less reluctant to integrate or even naturalize their foreign populations because of the desire to maintain an element of control over their working force.

The longer foreign families stay in a country, however,—and the greater portion already remains eight years or more—the less is the probability of their return home. As living standards and salaries in their home countries have not improved considerably, workers are reluctant to return to lower standards of living. In the meantime, most of them have acquired the right of permanent residency, and many of them have lost cultural and social ties with their former environment. Children who have grown up in the new society would feel even stranger in their home countries. On the other hand, persistent social and cultural isolation keeps alive the wish to return someday. The attitude of the guest workers toward integration and returning home is ambivalent—if not schizophrenic—and we have to keep this in mind when speaking about the specific problems of guest workers' children.

This contradiction was expressed in the following simple terms by a foreign girl in Germany: "I want to go home again, but I also want to stay."[2]

The factors which determine a family's return are well known, but it is difficult to predict how these factors, which are to a great extent economic, will develop. Ultimately, the contradiction cannot be resolved by either the foreigners themselves or the government of the host country. Both have to live with uncertainty and acknowledge the increasing probability that more than half of the foreign workers' families will stay, and that a large part of them may return one day to their countries of origin. In several countries measures to alleviate at least the legal uncertainty regarding the status of a foreigner have been taken or discussed.

The Impact of Uncertainty

The desire of guest worker parents to save money in order to be able to return home as quickly as possible forces them to dedicate all their time to working and initially to accept low standards of living. Both factors result in neglect of the children and of their education. In the partially well-intentioned and partially egotistical desire not to estrange the child from its native culture or from the family, some guest workers show a rather hostile attitude toward school education in the host society. Thus, some Turkish parents in Germany send their children to the public schools where they are taught in Turkish and German, and to Koran schools where the children memorize verses from the Koran in Arabic, even though they do not understand Arabic at all. It is obvious that this additional task exceeds the capabilities of most of the children already handicapped by social disadvantages.

General and Professional Education

Generally speaking, foreign children have the same difficulties as working-class children, that is, low motivation to learn, a limited vocabulary and ability to express themselves through language, and a limited horizon of knowledge. In addition, the children face difficulties because the schools in the host countries are not prepared to take into consideration their special backgrounds—different cultural heritages and different mother tongues. The schools for a long time regarded the assimilation of these children as inevitable, except in the state of Bavaria in Germany, where foreign children were, and still are, taught in

separate classes in their mother tongues. This so-called Bavarian model places the goal of integration on a secondary level, and has often been criticized for creating "ghetto" or "segregation" schools.

Although the principle of integration, while simultaneously preserving cultural and linguistic identities, is formally accepted by all European governments, its educational realization varies considerably. In Belgium and Great Britain, courses in the mother tongue are possible only outside the obligatory curriculum. Responsibility for these courses lies in the hands of the foreign community organizations. In France courses in the mother tongue are possible during certain hours of the regular school day. This education has a double function—first, of encouraging integration into the French language, and second, of maintaining conditions for a reintegration into the country of origin. The growth of these courses has been hampered by a lack of foreign teachers. In Switzerland foreign children in most cantons have the right to claim two hours per week of education in the mother tongue (in language, history or sociology of the home country), if their respective consulates take the initiative.

In the Federal Republic of Germany, a variety of models have been implemented by the ministries of culture in the different states, and can be divided into three groups: instruction primarily in German, instruction primarily in the mother tongue, and instruction in both German and the mother tongue.[3] Children who have attended school in the home country before coming to Germany are collected in "preparation" classes, where they receive intensive training in German as a second language until they are deemed able to compete in integrated classes.

Teachers of classes in the mother tongue are usually recruited from the children's countries of origin, but most of them have not had sufficient preparation for their positions (the curriculum in Turkish schools, for example, differs greatly from that in the German schools) and have only a limited knowledge of the language of the host country. The teachers are often as culturally isolated as the children they are teaching.

The results of the different models are presently being collected and evaluated, and are being fiercely discussed in the face of the increasing number of foreign children entering the schools. In the coming years, in some big cities like Frankfurt where the foreign population is concentrated, about 50 percent of the pupils will be foreigners. Whatever reforms finally result from these discussions, for the majority of the young foreigners now leaving the schools they will be too late. At least 60 percent of them leave the schools unqualified for professional

schools and constitute 40 percent of the unemployed youth in the country. In 1978 the rate of criminality among this group had risen above the country's average for the first time.

It is not surprising that these unemployed, unemployable youngsters, who must have dismal outlooks on their lives, start to adhere to radical, fascist circles like the "grey wolves" (an organization of the Turkish fascist party) which provide the young people with the belief that they belong to a superior race. Reports on the growing activities (e.g., paramilitary training, terrorist acts against "wrong-thinking" fellow countrymen) of these camouflaged organizations have appeared in several German newspapers and periodicals in the last three years.[4]

The failure of schools regarding the guest workers' children cannot be overcome by simply opting for one of the above-mentioned models. According to specialists, for successful integration of the children into the schools, the following reforms are required:

1. intensive use of integrated kindergartens, in order to familiarize the foreign children as early as possible with their second language and to introduce native children to their foreign fellows and their cultures (models of bilingual, multicultural kindergartens have been successfully tested in the 1970s in countries like Germany and England);
2. better training of both foreign and native teachers for the special needs of the guest workers' children, and better cooperation between foreign and native teachers;
3. new schoolbooks and other educational materials which take into account the foreign children's sociolinguistic and sociocultural backgrounds, as well as the results of the most recent studies of bilingualism;
4. acknowledgment in the school certificates of competence in the mother tongue; and
5. encouragement of the host country children to choose one of the languages spoken by foreign children in their area as an optional subject.

The Social and Psychological Situation

Due to concentration on work, the guest workers have been living in social and cultural seclusion from their surroundings. This seclusion is often aggravated by the xenophobic attitude of the native population. The child is torn between two different cultural (emotional, social, ethical, and intellectual) systems. The gap is especially wide for the two largest guest worker groups in Europe: the Turks, who are living mainly in Germany; and the people from the Maghreb (Tunesia, Algeria, Morocco), who live primarily in France.

The two systems are usually experienced as being in competition with one another if not supervised by competent pedagogues, and

conflict within the child may result in superficial adaptation to the dominant society, retreat into national isolation, or lack of orientation. Superficial adaptation usually takes place when the child lives in surroundings dominated by natives of the host society, and is accompanied by hidden contempt or open negation of its own family. Retirement into national isolation often occurs when the child lives in a segregated area and attends a segregated school. It is accompanied by a hidden or open hostility toward the dominant culture.

Schooling and psychological development problems often prevent equal mastery of both languages, and may result in a dual half-competence, retirement into the ethnic language, or rejection of the ethnic language. Communication, as the Yugoslav psychologist Ivan Furlan has pointed out, is one of the basic means for the intellectual and emotional development of the child.[5] This writer observed such emotional and intellectual retardation when a class of Turkish boys, ages fourteen through sixteen, visited an exhibition of Turkish children's and youth books. Each one of these youngsters, in jeans and leather jackets, had soon picked up a book and become deeply engrossed in reading it. The books which genuinely fascinated these young people were simplified Andersen fairy tales.

The Significance of Reading

Reading potentially enlarges a child's vocabulary, gives a base of grammatical competence, enhances the ability to handle schoolwork, and advances thinking in both languages. As the rate of reading is controlled by the reader, the child is not subject to the speed of spoken communication such as television or radio. This means that reading can help foreign children to avoid their usual frustrations, which often lead to either passivity or aggression.

Children's and young people's books which deal with migration can contribute to a recognition of the child's difficulties which are not a result of personal failings, but consequences of economic and social factors created by human beings, and therefore changeable. Although there is presently a considerable number of children's books which deal with migration in Italy, France, Germany, England, and the Scandinavian countries, only a few of these titles, unfortunately, are of high quality. Worthy of mention, however, are the books being published by the German-Austrian publishing house, Jugend und Volk. In 1973-74 it issued a series of thirteen bilingual picture books for children, both fantastic and realistic, which deal with essential problems faced by

foreign children. Some of the authors belong to the guest worker nationalities, and some are German or Austrian.

Reading books written for children of the host society can help the foreign child to understand the behavior standards and ideals of the native children. Reading books written for his own nationality, the child learns to understand his cultural traditions so that a possible reintegration is made easier, and so that the child feels reassured in his first cultural identity.

Factors Which May Prevent Reading

Many guest worker parents originated from rural areas and read nothing themselves as children except school texts. Since these parents know very little about their new cultural surroundings, they are afraid of exposing their children to possibly negative, and in any case, uncontrollable spiritual influences.

Foreign children are unable to comprehend native jargon. Children, as well as adults, are simply frustrated by the many terms and idiomatic expressions unknown to them. On the other hand, reading books in the mother tongue becomes increasingly more difficult. Children who are capable of speaking the language are not taught to read it fluently. Books in the native tongue may also be rejected if the child considers his first culture inferior. Finally, there is an insufficient number of books and other materials held by libraries and schools in the languages of the guest workers' children. This is, perhaps, the most aggravating barrier.

Library Service

Only of late have European libraries begun to consider multilingual service for guest workers. Most efforts thus far have been concentrated on library service for children. Due to their concern with work, their lack of a desire to read and other factors, adult guest workers have not seemed readily attracted to the public libraries. Children, on the other hand, have more time, and need special attention because of their threatened personality development. They are also perceived as a kind of bridge by which adults can be reached.

The first impulse to introduce library service for foreign children came in 1967 at a seminar of the Danish Unesco School Project. Margot Nilsen, at that time consultant for Stockholm's school library system, pleaded for school library holdings in the languages of the guest

workers' children. The International Youth Library (IYL) in Munich prepared on request basic acquisition lists in the languages of the guest worker nationalities. The astonishing demand for these lists encouraged the IYL to enlarge the number of its selection lists and to publish them as a special catalog, *The Best of the Best*, in 1971. A revised and enlarged edition appeared in 1976, in which children's and youth books from 110 nations or national groups were listed.[6] This reference tool was supplemented by an address list of book dealers.

The legitimate right of the guest worker to special library service was acknowledged on higher levels by the Danish and German library associations. In 1973 in Denmark, a commission called the Foreign Workers and the Public Libraries was founded, while in Germany a project group, Library Service for Foreign Workers, was established under the auspices of the German Library Institute in Berlin. The IYL, as one of the five members of the latter group, published a series of annotated selection lists (with annotations in German, and sometimes in English and in the language of the nationality concerned), each of which described the best children's books published in one of the languages of the guest worker nationalities. Each list included an introduction to the history of the nationality's literature. The German library center at Reutlingen, Einkaufszentrale (EKZ) für Öffentliche Bibliotheken, purchased the selected titles, provided solid library bindings and catalog cards, and offered them to libraries in packages of twenty to thirty books. Between 1973 and 1978 the company sold more than 30,000 children's books in foreign languages to about 100 different libraries. Libraries acquiring the most extensive holdings were the city libraries of Frankfurt, Duisburg and Munich. In Berlin a library for the Turkish community, the Namik-Kemal-Bibliothek, already had 7500 titles in Turkish by 1974. In Sweden at the city library in Stockholm, in Denmark at the Gentofte Kommunebibliotek, as well as in Great Britain, France and the Netherlands, special efforts have also been made to build library service for guest workers' children.

Due to the rising sales, publishers and various private and national distribution organizations became interested in the International Youth Library as a leading consulting institution in the field of acquisition of children's and youth books for guest workers' and immigrants' children, and offered their cooperation. On the principle of shared responsibility, children's book exhibition catalogs were prepared in conjunction with the National Institute in Madrid, the Ministry of Foreign Affairs in Rome, the Yugoslav Federal Publishers' Association in Belgrade, the Ministry of Cultural Affairs in Athens, and a group of

experts in Istanbul. These catalogs, listing between 400 and 700 recently published titles of each country's children's literature, provided several libraries with basic book selection tools. The Turkish, Yugoslav and Greek exhibitions were displayed in several libraries in Germany, the Netherlands and Sweden, and were accompanied by a number of free catalogs and posters.

Outlook

During the 1978 Frankfurt Book Fair, the International Youth Library organized an international seminar entitled "Children of Foreigners and their Literature." A selection of the statements made at the fair was published in 1979.[7] European contributors emphasized the fact that guest worker migration has changed most European countries into multilingual, multicultural societies which thus require multicultural library service.

The achievements of the last ten years in this field, however, must be attributed to the initiatives of a few widely scattered, far-seeing, engaged people who have had to struggle valiantly (and still do) against conservative administrations, limited funding, and public opinion. To ensure continuous development, permanent positions will have to be created for language specialists in at least the larger libraries which serve foreign populations. Foreign children will have to be attracted not only by books but also by multimedia materials, professional service and special programs (like puppet shows, storytelling, and painting) to help them overcome their devastating isolation and passivity. Self-expression is the precondition for self-understanding as well as for mutual understanding.

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Children of Immigrants and Multiethnic Heritage: Australia, Canada, the United Kingdom, and the United States

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THE LIFE OF an immigrant child, or the child of immigrants or immigrant descendants, and the role the library has played or might play in that life are the subject of this paper. While there are children of migrants all over the world, this report is confined to children in countries where the parents have settled permanently; of these, England, the United States, Canada, and Australia are considered.

The Children

Although all immigrant children have in common the uprooting experience (and even that experience can vary considerably), there the similarities end. Immigrant children are of all ages, of all cultural, economic and educational backgrounds. An immigrant child's identity must be plotted on a number of axes—poor/rich, primitive rural/megalopolis urban, nonliterate-oral/multilevel academic. The child may come from a country whose social values, language and history are very similar to the new land's, or from one whose values and attitudes are at total variance and whose language is completely unknown in the new land. Once externals are adapted, the immigrant child may look like a long-established citizen, or may be eternally "visible." The British have a phrase for the latter group: "immigrants born in Britain." Today, more and more immigrant children belong to this group—the visible minority.

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The Immigrant Experience

"The cultural shock that children suffer is more serious than their parents'....They lack the experience and information which would help them interpret their new life....This is where books can help those children who can read and are lucky enough to find them. Reading recreates the old life and interprets the new one."[1] These words were written of older children; toddlers are usually at home anywhere if they can communicate with their playmates. Learning the dominant language as quickly as possible is always essential for a settler. In each of the four countries studied, libraries help with classes (usually for preschoolers), furnish language-learning materials—print and audiovisual—and easy-reading materials. Sometimes they provide rooms for classes, and even teachers. The schools, of course, are the prime source of English-language instruction. Within months, the newcomers are treated as part of the class and with it, they visit the library, where, until recently, all books were in English. Parents and friends, however, may live in a completely ethnocultural environment, where English is seldom heard.

In addition to many language difficulties, there are cultural ones. Cavendish has reported to Patricia Bradbury the severe problems that West Indian children suffer when they come to school in Canada: "In Jamaica, punctuality is not a priority. Classes are huge and learning is done by rote. Jamaicans come from a strong oral tradition....They are used to listening globally and all talking at once....These children are operating from different spatial and temporal perceptions, as well as from a different educational background."[2] In 1960 the American scholar Joshua Fishman noted, "As a nation we have paid infinitely more attention to the Americanization process than to the self-maintenance process."[3] This has assisted upward mobility, but has entailed personal loss. Years before, Maslow identified certain "needs" of everyone, including children. They include the need to know, the need to succeed, and especially the need to belong. Children of immigrants were denied these in greater or lesser degree in most countries. Belonging was almost impossible for the visible minorities. Even if outward appearances were no bar, the dominant Anglo-Celtic population looked on all others as outsiders.

Acculturation Process

Forced to unlearn much of their old cultures, the immigrant child's performance in a changed milieu—regardless of innate ability—has

often been poor, and teachers have expected little. Many parents set no expectations or resent the compulsory education which keeps their children from working. With low motivation to learn and limited ability to express themselves through the new language, the young people have been channeled into preparation for simple clerical and manual jobs—or unemployment.

At home there is a growing gulf between the parents, firm in their old ways, and their children, who feel more and more part of the new society whose ways and values are so different. In their school experience, where they mix with children of all tongues and where English is the only common language, they forget their home speech. Thus, in spite of the parents' efforts to pass something of their cultural heritage to their children, by the time a generation has grown up, much may have disappeared, particularly where upward mobility in occupational and material status is a characteristic of the national group. The evolutionary process of assimilation has begun. The children of immigrant children acquire a smattering of the home culture, but often find it impossible to communicate with the original immigrant grandparents—or if the language is not a barrier, to have anything to communicate. To this third generation, cultural background has become a matter of history, something to be learned formally from a teacher.

Children between Two Cultures

In each of the four countries under study, there are large population groups which do not use English as the home language and which were, until recently, outside the socioeconomic and educational norm: in Australia, the aborigines; in Canada, the native Canadians (Inuit, or Eskimos, and Indians); in the United States, the American Indians, the Latinos, and the Cajuns in French-speaking Louisiana; and, under the English government, the Welsh. In addition to these are pockets of language groups which are part of the general community but retain their ethnolinguistic individuality. Among these are, in Australia, the Germans of the Barossa Valley and the Italians of North Queensland; in Canada, the Acadians and Franco-Canadians throughout the west, and the Mennonites in Ontario; and in the United States, the Chinese on the west coast and the Pennsylvania Amish. In each country, of course, black population groups also present particular problems—and solutions.

Children of indigenous peoples and of descendants of French and Spanish colonists existed until the past few decades between two cultures, unable to participate fully in either. "Generations of oppression

have led to a feeling of discomfort about their roots as well as anger toward the dominant society."[4] Children interpreted the rejection of their language—they were taught in English—as the rejection of their culture. They ended by rejecting both cultures, thus hampering their personal growth and achievement. Many could speak neither the home language nor English well.

Only recently has the realization grown that there are societies which should not be expected to integrate or assimilate, whose language has every right to an equal footing with English. Recognizing in the last two decades that a country's citizens should feel pride in both the mother culture and that of the dominant group, governments have enacted legislation (e.g., the 1968 U.S. Bilingual Education Act and the 1971 Canadian multiculturalism policy declaration) whereby the original cultures were raised to a position of esteem. "Heritage" of every sort became something to study and be proud of.

The Library and the Community

To many librarians the world of "newcomers" has been completely unfamiliar. The average professional librarian throughout the first half of the twentieth century was white, Anglo-Celtic and generations removed from other lands. It is not surprising, then, to hear librarians comment that although they now have multilingual books, a multilingual staff and a multilingual program, the level of use is disappointing. The situation is exceedingly complicated. On the one hand, there are the immigrants from countries with well-developed public libraries, especially those in northern Europe. They use libraries as a matter of course, but often do not know they can find books there in their mother tongue. For these people, libraries organize ethnic events where the library's collection is promoted. Such programs foster understanding of and pride in one's heritage. But there are other immigrants who do not read, distrust anything organized by authorities, or simply are unfamiliar with free library service. They may fear the costs for lost cards, damaged books, and especially fines, so they prohibit their children from using the place. A parent is often unaware of what one can expect or ask of a library, even though his child may bring him a brochure in his home language or take him there.

Today many community libraries make no rigid division between children's and adult areas and materials. For the immigrant families who do most things together, this is especially helpful. Some librarians now keep the children's services available at night, and also direct

programs to the family group. Newcomers need to know a great deal about their new community, their new work situation, their new homemaking. Children can provide the bridge to that knowledge. "Members of the ethnic communities contribute their full share to taxes for library service and no library board can be fulfilling its mandate which fails to provide ethnic communities the full service to which they are entitled."[5]

Libraries, though, should not rely on chance. Optimum use of their materials entails extensive involvement with the community. "The key strategy for board, administration and staff is their interrelation with the community in which they operate and the involvement of the potential users in each stage of the process of developing multilingual/multicultural public library service."[6] Through contacts with community agencies, persons of various ethnocultural backgrounds can be formed into citizen advisory committees. In the library itself, staff members drawn from the larger immigrant groups are essential not only for their command of the language and literature, but for their understanding of, involvement in, and empathy with the groups being served.

Evolution

Until very recently, the library served the immigrant and his family with a fine collection in English of books and nonbook materials. Then, after World War II, the immigrants, in large numbers from culturally sophisticated backgrounds, flocked into libraries. In America, branch librarians, who had seen the use of Polish, Russian and German collections die with their users, became aware of new demands, as did urban planners, family social workers, churches, psychologists, the press, writers, television and radio programmers, and members of all the professions that do work with and about people. The realization grew that these were multicultural, multilingual societies in which they were living, and that they had unknowingly believed the walled-off enclaves of the white, Anglo-Celtic race to be the right and proper world.

Two views of minority ethnic groups evolved: either the minority culture was something extra to the dominant one and had to be absorbed, or minority cultures could exist side by side to create a multicultural society, each regarding with tolerance and understanding the other cultures in their midst. From such understanding grew an awareness of the cultural needs of all citizens, including immigrants, and of the numbers and kinds of books needed.

Many similarities can be traced in library programs which evolved in the four countries. Differences, however, in their history and develop-

ment are sufficient to suggest that each be considered separately, leaving the synthesis of similarities to the reader.

THE STATE OF THE ART

Australia

Multiculturalism is a phenomenon which burst upon Australia in the 1970s. Unlike the United States, with its long history of tides of immigrants from many cultures who came and were assimilated, Australia was, until 1947 (when the government adopted a policy of encouraging immigration), for all intents and purposes British. Thus, Australia's major multiethnic experience has been compacted into the past thirty years. Australia's library history, too, is brief. For example, not until 1946 did the state of Victoria, a leader today in services to migrants (the Australian term for newcomers) pass enabling legislation for the support of public libraries. A "total population" ideal of service became a guiding tenet:

> As the government immigration policy has broadened to include non-English-speaking migrants, many libraries, particularly in the inner-city areas, have been concerned that their "total population" ideal of service necessitated firstly the purchase of books and related materials in the language spoken by migrants, and secondly a community information thrust to present the facilities offered by the library to these ethnic groups, most of whom would not have had the experience of modern library service in their country of origin.[7]

In the early 1970s the Library Association of Australia commissioned a pilot survey of library services to migrants in New South Wales. The survey, carried out in 1972-73, highlighted the following needs:

1. material to assist migrants and their children to learn English as a second language, including graded readers, special dictionaries, tapes, discs, and films;
2. information about Australia, i.e., life, customs, flora and fauna, rules and regulations, community and government services, etc.;
3. material to allow migrants to maintain contact with their own culture and country, particularly books and magazines on their country in English, as well as recreational material in their own language; and
4. material in English of only moderate difficulty to assist students of all ages in their studies.[8]

At the time of the survey, holdings of foreign-language books were minimal. However, the findings sparked a number of programs, mostly

supported by state libraries. In 1974 the Australian government provided A$94,000 for the acquisition of books in foreign languages for libraries in the western suburbs of Melbourne. The collection at St. Kilda Public Library, one of the Melbourne group, comprises recreational reading in Czech, Dutch, French, German, Greek, Hebrew, Italian, Polish, Russian, Serbo-Croatian, Spanish, and Yiddish.

Materials

A difficulty encountered by all is the acquisition of suitable, well-produced children's books in many of the languages needed. Problems of selection and acquisition are exacerbated by distance from sources of supply. Relatively few countries have extensive children's publishing, and in many cases the quality is poor. Several efforts were made to produce materials in Australia, or if abroad, by Australians. Two firms, Ashton Scholastic and Childerset, have published about twenty titles in five or six different languages. Libraries, at times in collaboration with schools, have produced various audiovisual materials, especially stories on tape. There is a specialist children's bookshop in Victoria, The Little Bookroom, with an extensive ethnic section. It provides lists of book-stock available in German, French, Dutch, Italian, Greek, Spanish, Maltese, Arabic, Turkish, and Yugoslav languages.[9]

As in other countries, the need is chronic for suitable graded English texts to be used with older children, teenagers and adults who are learning to read English. Bibliographies include American, British and Australian materials, but even so, the need continues.

Access

Figures are not given of the number or ratio of children's books in community languages available in public libraries, possibly because they depend largely on the distribution schemes of the Victoria and New South Wales state libraries. In 1974 the State Library of New South Wales initiated the Foreign Language Books Lending Service to provide a necessary backup service to public libraries. Blanket-order arrangements exist with booksellers in about fifteen countries. Booksellers are instructed to include one-third children's books, attractive and well illustrated, approximately one-quarter "easy" books, and the rest distributed over other age groups.[10] The books, on arrival, are packed in boxes of thirty each, with the ratio of one-third children's books maintained. In 1978-79 there were approximately 17,000 volumes in twenty-six languages, and 700 boxes were lent. A similar box service is run by the State Library of Victoria.[11]

Other states have been less active, largely because their migrant populations tend to be scattered. The mobility of these groups, the varying levels of literacy, and the lack of awareness by many of the concept of free public library service present difficulties for all libraries.

Community Relations

In Australia, it is generally recognized that the public library must go into its community if its services are to be fully used, particularly in a community of migrants unfamiliar with the range of services available. Libraries working with different ethnocultural groups arrange ethnic events to display a group's particular heritage. Such events attract families to the library, and parents are delighted to find children's material in their own language. Beyond the walls of the library, bookmobiles carry a quota of foreign children's books and material for learning English.

The general community is made aware of books, reading and libraries in various ways. Ethnic radio stations and the Migrant Education Television teach English as a second language, and there is an extensive ethnic press used for library communications. Members of the various ethnic communities come from all socioeconomic levels and so readily become part of their community activities. Libraries draw extensively on their help. Indeed, at times it has been their efforts, rather than the library's, that have brought about enriched services.

The Second Culture

Like indigenous peoples elsewhere, the aborigines, particularly the urban aborigines, have not been perceived until recently as a group needing a library service geared to their ethnocultural background. Recognition of the situation is growing. Of particular interest is a pilot program supported by the Library Council of Victoria. The Swan Hill Regional Library Aboriginal Outreach Project has engaged an aboriginal field worker who not only has brought the library to aborigines, but has brought to the library understanding of the requirements of the aborigines.

Canada

In Canada, members of each succeeding wave of immigrants accepted the fact that they had come to a new country giving them land, jobs and freedom, and that if anything more was desired, the responsibility for obtaining it was theirs. This was the national understanding

by old-timers and newcomers alike, and librarians, too, felt this way. Children's library service was for everyone. Parents were expected to borrow on their own cards books for their preschoolers. Teachers brought their classes to the children's library where every child, including the immigrant, got a card—so how would anyone be neglected?

The implications of the post-World War II mass influx of immigrants were first recognized by branch librarians who included children's books in the "Foreign Literature" collections. Canadian children's librarians since the turn of the century have chosen from many lands the English versions of tales, myths and stories, and there is little evidence that they attempted to do otherwise. Even today, we find that "the library's approach to children's services is to serve young library users in English."[12] Casual evidence may be misleading. Have librarians' objectives changed, or are they still providing materials mostly in English? Some indication of the Canadian situation can be obtained from Wertheimer's reports.

In 1978 every major language of the globe apparently was represented in Canada. The greatest number are concentrated in Toronto where, for example, in a primary school of 225 pupils, 58 languages are to be found. At one branch library, the heaviest use is made of materials in Italian, Punjabi, Urdu, Portuguese, and Hindi; at another, nearby, in Chinese, French, Spanish, and Urdu. Libraries in the Maritime Provinces report not only the use of Dutch and German materials, but also those in Lebanese, Chinese and East Indian languages. On the Pacific Coast, librarians include materials for German, Italian, and Dutch as well as Chinese and East Indian children.

The extent to which libraries should attempt to provide books in minority languages has been debated. With the establishment of the Multilingual Biblioservice,[13] the problem is modified. Time and time again, libraries report little demand, reporting at the same time miniscule bookstocks. However, there is decreased demand in some Toronto branches even though a strenuous acquisition policy and ethnic programs exist. Although there is a decrease in the immigration rate, the reason for nonuse might lie in the lack of multilingual staff with whom children can talk in their mother tongue. Reports were inconclusive. Certainly, on occasion, in spite of multilingual materials, story hours and staff, programs have failed. Without a knowledge of the nature of the potential clientele, no assessment can be made. On the whole, reports from libraries where programs were directed toward specific language groups did not indicate success or failure, but since a number of such programs are being continued, the librarians must find some grounds for not abandoning them.

There are, however, frequent comments on why English is the chief medium of service: "Immigrant children, with the encouragement of their parents, adapt quickly to the English-speaking environment."[14] "We no longer have programs for a specific group. The other children would ask, 'why isn't there a program for me?' and with so many languages and with perhaps not many children in each, it is much better to have everything in English."[15]

Heritage Languages

There is, interestingly, a new group of children using the multilingual collections. The retention of original languages is now encouraged in Canada, despite warnings that maintenance of ethnic identity can be divisive. In 1969 the Royal Commission on Bilingualism and Biculturalism stated that multiculturalism, as well as multilingualism, was desirable and enriching, not only for the individual but for the Canadian society as a whole. Alberta in 1971 legalized instruction in languages other than English and was later followed by Manitoba and Saskatchewan. Ontario passed enabling legislation in 1977 for municipal school boards to establish classes in "heritage languages." The desire to retain and foster the heritage language varies from nationality to nationality. "Chinese, Greeks, Italians, Poles and Ukrainians...exhibit the most widespread support for language retention."[16] In Canada, these groups have Saturday schools for the teaching of their language and history. The study of heritage languages has brought to the library many English-speaking children of all ethnic backgrounds. For these beginners, the library has emphasized picture books and easy readers. For children who need more advanced reading, a number of English and ethnic firms in Canada publish books specially written for this group.

The Oral Tradition

Children's librarians have long depended on the oral presentation of literature. Across the country, stories are told and puppet shows presented in the library, at community centers and in parks in various community languages. Also in use is dial-a-story, where the telephone activates tapes of foreign-language stories recorded by members of the ethnic community. Completely nonverbal is Edmonton's storytelling in sign languages for the deaf.

Children of Two Cultures

In Canada, library service provided to this group varies. Children of French heritage who live outside Quebec are now benefiting from the

national concern over French studies. The children of native Canadians who still live on reserves are increasingly receiving library services. Basically the responsibility of the federal government, "funding for library service comes primarily from the various provincial governments, with additional grants through special agencies such as Wintario, and from local councils, including band councils."[17] (Wintario is a lottery run by the Province of Ontario. The large profits, after the winners are paid, are allocated to nonprofit community recreation activities.) Although the provincial regional libraries are mainly responsible for overall administration, more and more native involvement is becoming part of library service. To persons of an oral heritage, the absolute importance of working out objectives and procedures through personal contact, and not by written communication, is well proven.

Native peoples have so far not been recognized as a special component of the urban mosaic needing library service planned with them in mind. Some urban librarians are concerned, however. In addition to the special collections on the culture of native peoples, which is found by them to be somewhat too research-oriented, the usual community library stock of how-to-do-it books, home and child care, sports, etc., are provided.

In the Maritime Provinces and Ontario are pockets of black families whose ancestors were refugees from American slavery. A report from the Halifax City Regional Library states: "The library does need to build up a better collection of material for Canadian black children. The problem with books for black children is that there are so few books written with Canadian black children featured; books about black children in the United States are available."[18]

Also in Canada are large numbers of children from the West Indies. Though both Canada and the West Indies are "British," their social patterns and values are widely divergent. That, coupled with the low socioeconomic status characteristic of semiskilled, moderately educated families, often destines children to a life of alienation and unemployability. In Toronto the public library has a West Indian collection and frequent Caribbean programs of all sorts. The board of education holds classes in English as a second dialect, where what is known in the West Indies as "standard English" is taught.

United Kingdom

Over the years, the pattern of library service to immigrant children in England has exemplified the traditional evolution of adaptation and

assimilation. Britain has been the haven of refugees for centuries, and these refugees have often maintained oases of the language and culture of the old land by providing private schooling, libraries and ethnic centers. If immigrants remained permanently, their offspring eventually became part of the British fabric. Particularly during and since World War II, many refugee children arrived from Europe under very traumatic circumstances. Often their reception and life in Britain was not much better, and sometimes even worse, than what they had known before. Simsova, herself such a refugee, refers to the nightmare experience and, in passing, to the solace reading brought.[19]

Three waves of immigration followed World War II: East Europeans, the majority indistinguishable from the indigenous population; immigrants from west and south Europe who became the "minority minorities," including Italians, Greek and Turkish Cypriots, and Maltese; and immigrants from the colonies and former colonies. At first they were received as welcome additions to the lower half of the labor force. But as they settled into more and larger enclaves, thus retaining their cultural identity, and as unemployment grew, factions of native Britons developed, violently antagonistic to these visible minorities. The inhospitable environment exacerbated the negative aspects which immigrants, and especially teenagers, so often experience. Blacks and Asians are still commonly referred to as "immigrants" despite the fact that more than 40 percent were born in the country. What has been written of the children of "guest workers" in Europe can also be said of Britain's nonwhite immigrants. In fairness, however, one must remember the findings of a 1951 survey: "Half the population of this country had never met a coloured person in their lives."[20]

British librarians usually identify four or five distinct minority ethnic groups of children as targets for special library provision: the West Indians, thought of as underachievers and nonreaders, lost between two cultures; the Asians, firmly enmeshed in their parents' culture with expectations of success in school and business, and supported by various self-help institutions, but headed for the immigrant parent-child gulf which the library can do so much to bridge; the Chinese, whose parents encourage learning at weekday and Saturday schools and who would rather keep to themselves; and the "minority minorities," presenting the same challenges as they do in Canada or Australia. For these groups, librarians have attempted with varying degrees of success to provide books. A bibliography of press clippings reporting multicultural library activities would include dozens of entries—little grains of sand, if not yet making a pleasant land, at least building a nationwide foundation.

The early 1970s was, in England as elsewhere, the period in which professional awareness of librarians' responsibilities toward ethnocultural minorities began. In 1973 the Library Association, prompted by librarians and remedial teachers from schools and penal establishments, established a Sub-Committee on Books for Slow Learners. Two years later, in November 1975, the subcommittee sponsored a conference on "Library Service in a Multi-Racial Community."[21] Two papers concerned children's services and reading. One, on the Birmingham Public Library with its large Asiatic library, told how no books are provided for children in Asian languages; in fact, provision is concentrated on books in English suitable for non-English-speaking children, and on books which reflect a multicultural society. Another paper stressed the lack of suitable material for children. Here, however, the speaker vehemently condemned the color bias and racial prejudice of some standard English children's books. While the distressed conferees murmured dissent, other speakers accused libraries of being "conservative, racist and middle-class." In defense, librarians emphasized that they were handicapped by a dearth of appropriate publications.

A second conference, "Library Resources for Our Many Races," was held in May 1976 under the same auspices.[22] It was prompted by the Library Association's Panel for New Readers. Once more, the theme of "no books for children" was emphasized. Regarding adult multilingual books, the consensus was that "there is an inadequate offering of books in many libraries."

In 1976 a Joint Working Party of the Library Advisory Council and the Community Relations Commission published their report, *Public Library Service for a Multi-Cultural Society.*[23] It attempted to provide guidelines for library authorities on multiracial provision. Two recommendations of interest were that library authorities conduct their own surveys of local needs, and that they have a definite policy for dealing with biased and inaccurate material. The report emphasized the value of interdepartmental cooperation and the training of staff.

One of the Library Association's centennial publications in 1977 was a policy statement, "Public Libraries in a Multi-cultural Britain." It begins: "This paper is directed to all librarians...all have a part to play in the provision of library services for a multi-cultural Britain." Among "special needs" indicated is that of children from ethnic minorities "for some knowledge of their own culture, social and historical background....Books can serve...to meet a need to know who they are and where they come from....The argument for the provision of books for children in their mother tongue is overwhelming. It seems foolish to

encourage children to throw away a skill that is part of their natural inheritance. They should...retain a measure of national identity."[24]

It is not clear to what extent libraries should follow the injunction to provide children with books in their mother tongue. Clough and Quarmby surveyed 397 children in the Greater London conurbation. Of these, 63.5 percent were born in England. Although 54.9 percent had a second spoken language, 97.7 percent preferred to read in English. However, books in the second language were not too readily available, and only 15.9 percent were literate in the second language.[25]

Despite good intentions to provide ethnic materials, the question may prove academic. Minority groups have low priority in the allocation of library services. In 1976 warnings of scarce resources were being made, and they can be detected in the literature since then. Surridge in 1980 has warned: "now [that] public libraries are once again faced with having to make really severe cuts in expenditure, public librarians should...think fundamentally about what they are doing and why....We must make certain that the service to the 'disadvantaged' becomes part of the core of the library service."[26] This is as important to fight for as the general reference and information services.

From the literature on the provision of library service to children of ethnocultural minorities in England, the impression is left of librarians working in an extremely stressful social climate with inadequate resources of staff and materials. The advances which have been achieved would now seem threatened by stringent financial cutbacks.

United States

Tracing aspects of library services in the United States is akin to the study of developments on a continent with many diverse countries. There are, of course, overall trends. The federal government's legislation and funding affect all. There are national library associations, national committees. But justice cannot be done nor due acknowledgment made to the many achievements of the past and present in a paper of this nature. Only a few significant highlights can even be mentioned.

The growth of library service in the United States early in the twentieth century extended through outreach programs to the disadvantaged, the urban poor and immigrants. Foreign-language collections were established in cities with large immigrant populations, then chiefly from Central Europe. Americanization, linguistically and culturally, was the keynote, one which became strident during World War I, when it was discovered that many thousands still had not become

American citizens. This urging toward assimilation faded during the 1920s; services were severely eroded during the poverty of the 1930s; and by the 1940s, interest had so dwindled that the ALA Committee on Work with the Foreign Born faded from the scene. Throughout the whole period, stringent controls were imposed on immigration; the clientele was no longer there in significant numbers.[27] During these years immigrants maintained many features of their previous lives, but where their lives mingled with those of the established inhabitants, the face of conflict was apparent. Children suffered all the traumas, frustrations and alienation common to immigrants elsewhere.

A change began in the 1950s with a Supreme Court decision supporting the equal rights of blacks. "The rights of minorities became more than words....The rights of the individual, ethnic pride, heritage, were recognized as a new social value which led to a new sensibility and awareness reflected in children's books."[28] Expressing in practice the intent of the equal rights concept led to programs for the functionally illiterate and the disadvantaged, and to a war on poverty—all supported by various library programs. Federal legislation made aid available under various programs. The library profession recognized the situation, choosing as the theme for the 1968 ALA Adult Services Division preconference "Voices from the Ghetto." Many American librarians appeared to be unaware of the ways of a life of poverty. Thus, we find programs such as "Getting into the Ghetto" and Cleveland Public Library's "Toward Understanding and Overcoming Poverty in the U.S." Yet, "the subject of ethnic-group use of library resources was a comparatively new concern of organized librarianship in the mid-1970s."[29] It was found to be wrong to think that the disadvantaged were only the blacks and Latinos. At the same time, Americans of diverse origins became more vocal in their requests for library services.

Hundreds of libraries were involved with both English-speaking and bilingual children.[30] The chief thrust was toward their command of English, the tool of learning, business, everyday existence. Unlike the goals of earlier periods, librarians wished also to take care of the needs of the total child, to provide materials to help in the appreciation and knowledge of his heritage. The first concern was multilingual collection building, and for that, bibliographic guides were essential. The profession's important and unique contribution was the preparation of many helpful lists and buying guides.[31]

There was no neglect, however, of outreach programs, of "ethnic events." The role of these has been as much to foster understanding in the majority group, to build bridges between it and the many minority

cultures which they surround, as to involve and support members of the minority communities.

Conclusion

The problem common to all services for children of ethnocultural minorities is books—the books themselves and their availability. The stimulation of authors, the identification and support of sympathetic publishers, and the listing and annotating of published titles is surely a fertile field for library cooperative effort. The provision of rotating bookstocks, such as the Canadian Multilingual Biblioservice, to accommodate shifting demands arising from changes in ethnic concentrations and problems of cyclical demand, in association with the need to examine thoroughly optimal disposition of shrunken budgets, appears to be a topic requiring urgent joint study and action.

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Public Library Service to Native Americans in Canada and the Continental United States

RICHARD G. HEYSER
LOTSEE SMITH

Introduction

THE PURPOSE OF THIS ARTICLE is to determine the state of the art of public library services for Native Americans residing in Canada and the continental United States. For clarification, the following definition of Native Americans will be used throughout this text: any members of an indigenous band or tribe of Canada or the continental United States, who also may be known as Native People, Native Canadians, Original People, American Indians, Alaskan Natives, Eskimos, Inuits, or others.

Native Americans are located throughout Canada and the United States. Table 1 provides information on the Native American population of Canada by province or territory. Table 2 provides information on the Native American population of the United States by state.

Little is currently known about public library services to Native Americans. A recent study of the literature on library service to Native Americans revealed that the existing literature is a current phenomenon, with approximately 85 percent of it appearing from 1969 to 1976. There appeared to be a relationship between this publishing activity and the availability of federal funding. It should also be pointed out that the available literature tends to be descriptive in nature rather than critical-evaluative or problem-solving.[1]

Interest in providing public library services to Native Americans continues today. This fact is demonstrated by the recent convening of

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TABLE 1
INDIAN BANDS AND REGISTERED POPULATION, BY PROVINCE AND TYPE OF RESIDENCE, DECEMBER 1976

Province or Territory	*Number of Bands**	*Registered Membership*			
		On Reserves	*Off Reserves*	*Crown Land*	*Total*
Prince Edward Island	2	287	168	12	467
Nova Scotia	12	3,899	1,427	38	5,364
New Brunswick	15	3,749	1,230	81	5,060
Quebec	39	20,153	5,446	5,480	31,079
Ontario	113	37,648	20,399	5,144	63,191
Manitoba	56	28,571	10,588	3,152	42,311
Saskatchewan	68	29,359	12,656	1,303	43,318
Alberta	41	24,891	7,307	2,079	34,277
British Columbia	193	33,253	19,393	1,130	53,776
Yukon Territory	16	14	251	7,084	7,349
Northwest Territories	13	45	436	2,265	2,746
Total	568	181,869	79,301	27,768	288,938

*Bands whose members were known to reside in more than one province or territory were allocated to that province or territory in which the majority was known to reside.

Source: *Canada Year Book 1978-79*. Ottawa, Statistics Canada, 1978, p. 162, table 4.22.

the White House Preconference on Indian Library and Information Services, and the call for a National Indian Omnibus Library Bill. This call was adopted as a resolution by the White House Conference on Library and Information Services, and forwarded to the president of the United States. In Canada, continuing interest and commitment is promoted through the Original People's Library Association.

Existing literature reveals that traditionally, library services to Native Americans consisted of bookmobiles which sometimes served Native Americans in rural and reservation areas. Native Americans in urban areas were expected to avail themselves of services provided by local public libraries. With the recent era of awareness and appreciation of cultural diversity came the realization that Native Americans had special library needs. In the United States and Canada, the advent of Indian self-determination brought an increased demand by Indian people for access to information. These elements, combined with others, have resulted in the genesis of a number of libraries on reservations, and the creation or expansion of special services by existing libraries.

In order to clarify statements in this study, the following definitions will be used throughout the text. *Tribe* is used as a generic term to include bands, pueblos and other distinctly Indian groups. *Reservation*

TABLE 2
U.S. INDIAN POPULATION BY STATE, 1970

Alabama	2,443	Montana	27,130
Alaska	16,276	Nebraska	6,624
Arizona	95,812	Nevada	7,933
Arkansas	2,014	New Hampshire	361
California	91,018	New Jersey	4,706
Colorado	8,836	New Mexico	72,788
Connecticut	2,222	New York	28,355
Delaware	656	North Carolina	44,406
District of Columbia	956	North Dakota	14,369
Florida	6,677	Ohio	6,654
Georgia	2,347	Oklahoma	98,468
Hawaii	1,126	Oregon	13,510
Idaho	6,687	Pennsylvania	5,533
Illinois	11,413	Rhode Island	1,390
Indiana	3,887	South Carolina	2,241
Iowa	2,992	South Dakota	32,365
Kansas	8,672	Tennessee	2,276
Kentucky	1,531	Texas	17,957
Louisiana	5,294	Utah	11,273
Maine	2,195	Vermont	229
Maryland	4,239	Virginia	4,853
Massachusetts	4,475	Washington	33,386
Michigan	16,854	West Virginia	751
Minnesota	23,128	Wisconsin	18,924
Mississippi	4,113	Wyoming	4,980
Missouri	5,405		

Source: U.S. Bureau of the Census. *1970 Census of Population*. Washington, D.C., USGPO, 1973, vol. 1, chapter B.

is used to refer to an area of land set aside for use by tribes and their members. *Responsible federal agency* means the Department of Indian Affairs and Northern Development in Canada, and the Bureau of Indian Affairs in the United States. Finally, states, territories and provinces are treated here the same as counties and parishes.

Methodology

The purpose of this study was to gather information on public library services currently provided to and for Native Americans. This information was analyzed to see if common trends, problems, successes, and failures could be identified, not only to provide insight into existing services but also to give guidance for future projects. The two key components of this study were identification of the libraries and other

offices providing public library services to Native Americans, and design of the survey tool which provided data on these services.

In order to identify the public libraries providing service to Native Americans, the authors contacted both the provincial public library agencies in Canada and the state library agencies in the United States. Addresses for provincial and state public library agencies were obtained from the 1978-79 *American Library Directory*. All provincial library agencies in Canada responded to the request as did forty-seven of forty-nine state library agencies of the United States. A total of 252 libraries providing public services to Native Americans were identified in this manner. A complete listing of the number of libraries by state or province is provided in table 3.

The survey tool selected for use in this study was a questionnaire designed by the authors. The initial draft of the questionnaire was submitted to several library professionals for review and was tested on selected librarians serving Native Americans. Comments and criticism received from those participating in the pretest were used in designing the final questionnaire.

The questionaire contained five major sections: general information, facilities, personnel, collection, and services. The general information section contained questions on the type of library, the population served, the library's organization, and the library's funding. The facilities section gathered data on the location of the library, ownership of the library building, and the size of the library. The personnel section contained questions regarding the size of the staff and their levels of educational achievement. The collection section inquired about the types and amounts of library materials available and how these materials were classified/cataloged. The services section queried the libraries about users and the services made available to them.

Data generated by the questionnaire were used as a basis for this study. As table 3 indicates, responses received from libraries providing public services to Native Americans represented an excellent geographical cross section of Canada and the United States. Several libraries responding to the questionnaire stated that Native Americans were entitled to use the services available to all of the citizens living in the library's service area, but received no special services or programs.

General Information

Agencies providing public library services to Native Americans were identified in ten provinces and territories of Canada and thirty-one

TABLE 3
QUESTIONNAIRE RESPONSES, BY STATE OR PROVINCE

State or Province	*Mailed*	*Responses Received*	*State or Province*	*Mailed*	*Responses Received*
Canada					
Alberta	9	1	Massachusetts	2	0
British Columbia	10	2	Michigan	3	1
Manitoba	2	1	Minnesota	6	3
New Brunswick	13	0	Mississippi	1	1
Newfoundland	0	0	Montana	5	3
Northwest Territories	1	0	Nebraska	0	0
Nova Scotia	1	0	Nevada	1	0
Ontario	46	6	New Hampshire	0	0
Prince Edward Island	1	1	New Jersey	0	0
Quebec	0	0	New Mexico	10	5
Saskatchewan	34	11	North Carolina	3	3
Yukon Territory	5	1	North Dakota	1	0
Subtotal	122	23	Oklahoma	0	0
United States			Ohio	0	0
Alabama	3	1	Oregon	0	0
Alaska	11	2	Pennsylvania	0	0
Arkansas	1	0	Rhode Island	0	0
Arizona	16	7	South Carolina	0	0
California	8	7	South Dakota	7	3
Colorado	2	1	Tennessee	0	0
Connecticut	7	2	Texas	1	1
Delaware	0	0	Utah	0	0
Florida	4	1	Vermont	0	0
Georgia	2	1	Virginia	1	1
Idaho	2	2	Washington	5	3
Illinois	1	1	West Virginia	0	0
Indiana	0	0	Wisconsin	13	5
Iowa	1	1	Wyoming	1	1
Kansas	1	1			
Kentucky	0	0	Subtotal	130	60
Louisiana	7	2			
Maine	3	1			
Maryland	1	0	Total	252	83

Note: Responses were not received from the state library agencies of Missouri and New York.

states of the United States. Answers to questionnaires were received from libraries in seven provinces or territories (for a 70 percent return) and twenty-six states (for an 84 percent return). These figures thus indicate an excellent geographic sampling.

Respondents to the questionnaire include libraries which represent tribes; academic institutions; cultural centers; city, county, state, or

provincial governments; and regions. The majority of the responding libraries represented individual tribes.

Of those libraries providing services, sixty-two (84.9 percent) are public libraries, five (6.9 percent) are school libraries, two (2.7 percent) are academic libraries, and four (5.5 percent) are other types. Especially in Canada and the urban areas of the United States, many of these libraries are located in Indian or cultural centers which also provide other services to Native Americans. Data concerning the type of library providing public services are provided in table 4.

TABLE 4
TYPE OF LIBRARY PROVIDING PUBLIC SERVICES

	Canada	*United States*	*Total*
Public	17	45	62
School	2	3	5
Academic	0	2	2
Other	2	2	4

Demography

Table 5 indicates whether the library providing services aids only Native Americans or both Native and non-Native Americans. The number of libraries serving both populations equaled 62.5 percent of total respondents while the number serving only Native Americans constituted 37.5 percent of the total. While the questionnaire did not seek to determine whether those libraries serving only Native Americans did so because that was the only population in the service area or because non-Native Americans were excluded from using their services, indications are that the former was the case.

Approximately one-half (48.8 percent) of the libraries responding to the questionnaire provide services only to Native Americans living on reservations, 12.2 percent provide services to Native Americans living only in rural areas, and another 12.2 percent indicated provision of services only to those residing in urban areas; 9.8 percent of the libraries responding provide services to Native Americans from all three areas, and 17.1 percent of the libraries provide services to other combinations. Particularly in the United States, a library's services are frequently provided to both Native American populations residing in rural areas and those on reservations (nine occurrences). Data relevant to the setting of the service areas are presented in table 6.

Table 7 lists the populations served by the various libraries. Twenty-six libraries serve populations of more than 5000. Thirteen of these are state, provincial, territorial, or city libraries which have programs specifically designed to serve Native Americans.

TABLE 5
TYPE OF POPULATION SERVED

	Canada	*United States*	*Total*
Native American	8	19	27
Native and non-Native American	13	32	45

TABLE 6
SETTING OF SERVICE AREA

	Canada	*United States*	*Total*
Reservation	17	23	40
Rural	3	7	10
Urban	2	8	10
Combined	6	2	8
Other	2	12	14

TABLE 7
POPULATION OF SERVICE AREA

	Canada	*United States*	*Total*
0 - 500	4	8	12
501 - 1000	2	5	7
1001 - 5000	5	13	18
5001+	7	19	26

Origin

Public library services to Native Americans were begun in a variety of ways and through the efforts of various groups. In Canada, ten of the twenty-two respondents to the question on origin of programs reported that services were initiated due to tribal interests. Two programs were

reportedly started through the efforts of provincial libraries, three evolved from the efforts of community volunteers, two developed as a result of the efforts of city libraries, and the remaining programs grew out of a variety of other efforts.

There were forty-nine respondents from the United States to this question. Thirteen reported that their library programs were developed through the efforts of community volunteers, seven programs grew out of tribal interests, and three were initiated through state efforts. Four others were started through a combination of tribal and state efforts, and seventeen evolved through the efforts of a variety of sources, including interested individuals, VISTA volunteers, counties, cities, and others.

Guidance and Support

In eleven of twenty-one responses to this question, Canadian libraries were advised by a library board. Three were advised by a tribal council, five had no advising body, one had an advisory committee, and one was advised by an educational agency. Libraries in the United States were advised by library boards in twenty-four of the fifty cases, while eleven others were advised by a tribal council. Six libraries reportedly have advisory committees, four are advised by educational agencies, and one library is advised by the county. Four U.S. libraries reported having no advisory body.

Libraries were also asked if they participated in a system which supported their activities. In Canada, thirteen of the nineteen respondents to the question were active members of a system. In the United States, thirty-one of the fifty-two respondents were members of a library system.

Funding

Funding for library services to Native Americans is derived from a number of sources. In Canada, some funding is provided by the provincial and federal governments, which allocate money for library services to Native Americans on a per capita basis. Four tribes provide limited support. Library services to Native Americans in the United States operate from an even greater variety of funding sources, ranging from the United Way to grants (especially Library Services and Construction Act grants), to tribal monies. The Bureau of Indian Affairs was notably lacking in its support of library services, with what little support that was given being provided in the form of maintenance or utilities. Also

notably missing is funding from revenue sharing, with only one library reporting receipt of such funds. The Comprehensive Employment and Training Act (CETA) program provides many of the staff for Native American libraries in the United States.

Facilities

The sections of the survey on facilities, personnel, collections, and services include only individual libraries and not those that are provincial, county or regional. Because of the way in which the questionnaire was constructed, data derived from provincial, county, regional, or other umbrella-type organizations would have distorted the findings of these sections in relation to the purpose of the study. However, because these organizations play a significant role in providing public library services to Native Americans, some general comments follow.

Library legislation in Canada provides funding for the region, but the funding is shared by local government units and provincial governments. Tribes are approached by the regional libraries about joining the library, and tribal councils are required to sign an agreement before services are provided. The Lakeland Library Region in Saskatchewan is exemplary of regional libraries. It consists of a headquarters, thirty-six branches and a bookmobile. Permanent staff at headquarters administer the region; order, process and distribute materials; act as consultants and advisers to the branches; and maintain a publicity program. Six of the branches are located on reservations in school buildings and are primarily used by the school population. However, another regional library in Yorkton, Saskatchewan, after reviewing its library services to Native Americans in 1977 and admitting failure with branch libraries and book deposits, decided that a specialized bookmobile unit would overcome some of the problems. The bookmobile unit currently stops in nineteen communities, including eight Indian reservations, on a three-week schedule.

Of those libraries in Canada responding, there was an almost even division between those located on the reservation and off. The figures for the United States were much different, with 75 percent of those responding located on reservations, and only 25 percent off the reservation (see table 8).

In the United States, a relatively high number (64 percent) of the buildings housing libraries were owned by the tribes, while only 13 percent were owned by the federal government. In Canada, tribal ownership accounted for 50 percent of the buildings, while the government

owned 33 percent. Other arrangements of building ownership were found in both countries. Some of these were community colleges, four-year colleges, and public and Bureau of Indian Affairs schools. Table 8 provides data on the ownership of buildings housing the libraries.

The libraries were most often housed with other offices (66 percent in Canada, and 78 percent in the United States). Generally, offices sharing buildings with the libraries were tribal offices. Only 16 percent of Canadian libraries and 22 percent of U.S. libraries surveyed were housed in a separate building. In addition, 16 percent of those responding in Canada indicated that the libraries were housed in schools. Two libraries in the United States shared a building with a museum (see table 8).

The size of the libraries ranged from 64 square feet to 4500 square feet. Of the 37 libraries responding to this question, the mean was 1260 square feet. No significant difference was found between the size of the libraries in Canada and of those in the United States.

TABLE 8
LIBRARY FACILITIES

	Canada	*United States*	*Total*
Location			
On Reservation	6	24	30
Off Reservation	7	8	15(n=45)
Ownership			
Tribe	6	20	26
Federal Government	4	4	8
Other	2	7	9(n=43)
Housing			
In Separate Building	2	7	9
With Other Offices	8	25	33
Other	2	0	2(n=44)

Personnel

Of the thirty U.S. and sixteen Canada libraries responding to questions on staffing, 43 percent and 31 percent, respectively, were staffed by only one person. The educational level of the staff was predominantly high school (71 percent in the United States and 50 percent in Canada). No staff person with a master's degree in library science was identified in the responding Canadian libraries, while

approximately 12 percent of the U.S. librarians held that degree and one held a master's in education. Data on educational level of library personnel are provided in table 9.

TABLE 9
EDUCATIONAL LEVEL OF LIBRARY PERSONNEL

	Canada	*United States*	*Total*
MLS	0	8	8
Bachelor's degree	4	6	10
High school diploma	5	47	52
Other	1	5	6

The librarians indicated they report to a variety of offices and agencies. In Canada, librarians were administratively responsible to the native cultural/educational center, the tribal council or administrative offices, provincial librarians, or in one instance, to an Indian Education Society. In the United States, 27 percent of the librarians reported to a tribal council and another 23 percent reported directly to a tribal chairman or Pueblo governor, while 1 percent reported to some other tribal office. Nearly half (49 percent) of the libraries reported to other offices, ranging from school superintendents to the Campaign for Human Development.

Collections

Libraries surveyed were asked to provide information relating to the types of materials provided for users. Of forty-five responding libraries, 75.6 percent (seven in Canada and twenty-seven in the United States) provided print and nonprint materials. Six Canadian and five U.S. libraries, or 24.4 percent, had only print materials. Table 10 indicates the quantity of print and nonprint materials owned by each library. In Canada, no tribal library possessed a collection of more than 5000 print materials, while eleven U.S. libraries reported print collections in excess of 5000, with five of these having collections of 10,000 or more. Canadian libraries contained an average of 1475 print materials, and U.S. libraries contained an average of 4769. The average number of periodical subscriptions was 22.25 in Canada. The number of periodicals subscribed to by libraries in the United States ranged from 1 (a public library in Arizona) to 130 (a special collection in California), with an average of 32.

TABLE 10
SIZE OF COLLECTIONS

	Canada	*United States*	*Total*
Print			
0 - 500	2	3	5
501 - 1000	3	0	3
1001 - 5000	6	15	21
5001+	0	11	11
Nonprint			
0 - 50	0	5	5
51 - 100	1	4	5
101 - 200	1	5	6
200+	2	7	9

Of the thirteen responding libraries in Canada, eight (61.5 percent) stated that they classified their materials, while thirty-one of the thirty-three responding libraries (93.9 percent) in the United States stated that they classified their collections. In Canada, 62.5 percent of libraries classifying their collections used the Dewey Decimal system, and 37.5 percent used other systems, including a system developed by Brian Deere, a professional Indian librarian. In the United States, twenty-three libraries classified collections according to the Dewey Decimal system, two used the Library of Congress system, and two used both systems.

Catalog cards were prepared by library staff members in 38.2 percent of the cases reporting. Commercially produced cards were ordered by 17.7 percent of the responding libraries, while 38.2 percent reported using both commercially produced and locally prepared catalog cards. Another 5.9 percent of the respondents reported other means of procuring catalog cards.

Services

Table 11 provides data on use of the library by age group and ethnicity. Canadian and U.S. librarians reported about the same percentage of use for adults and for children, and indicated that the least usage was by teenagers. Data were also similar on the amount of usage by Native and non-Native Americans. The U.S. libraries had a slightly higher percentage of use by Native Americans than did Canada (84 percent versus 80 percent).

Table 12 shows the percentages of libraries providing various types of service. It is significant that adult education ranked so highly, because in several of the libraries the need for services in this area was given as the reason for starting the library. The Canadian figures also reflect the link with provincial libraries which gives them access to support services they might not otherwise have.

TABLE 11
LIBRARY USAGE BY AGE AND ETHNICITY

	Percentage Use	
	Canada	*United States*
Age		
Adult	36	39
Teenage	28	23
Children	36	38
Ethnicity		
Native	80	84
Non-Native	20	16

TABLE 12
SERVICES PROVIDED

	Percentage of Libraries	
	Canada	*United States*
Talking books	25	34
Adult education	83	69
Arts and Crafts	41	28
Story-hours	33	59
Reference	91	78
Books-by-mail	25	19
Interlibrary loan	58	75
Photocopy	33	25
Bookmobile	1	0
Deposit collection	33	3
Rotating collection	1	3
Film program	0	6
Exhibits	0	3

Summary and Conclusion

There are 568 Indian bands in Canada with a total population of 288,938, and 263 tribes in the continental United States, with a total known population of 792,730. Native Americans are a unique ethnic group not only because of their cultures and religions, but also because of their unique relationship with their federal governments.

Public library services to Native Americans were begun in a variety of ways and through the efforts of various individuals and groups. Most of these services are provided through public libraries which receive guidance from library boards.

The funding necessary to operate these services is derived from a variety of sources. Canadian library services receive some support at the federal and provincial levels. Funding for U.S. libraries stems from a variety of sources, but appears grossly inadequate. Much of the current funding is based on grants or temporary revenue sources. LSCA funding was instrumental in starting and operating public library services to Native Americans, while the CETA program plays a major role in providing staff to operate the libraries. The Bureau of Indian Affairs gives minor support to the operation of public libraries.

The individual libraries responsible for providing services are most often housed with other offices in a tribally owned building. The libraries range in size from 64 to 4500 square feet, with a mean of 1260 square feet.

Libraries are staffed primarily with employees with a high school education; notably lacking are staff holding professional library degrees. About 40 percent of the libraries are staffed by only one person.

Approximately three-fourths of the responding libraries provide users with print and nonprint materials. The average size of the library's print collection was found to be 1475 in Canada, and 4769 in the United States. The range of periodicals subscribed to by libraries is 1-130. Most libraries classify materials using the Dewey Decimal system.

The majority of users of programs designed to serve Native Americans are Native Americans. Adults and children are responsible for nearly equal percentages of use, with the lowest amount of usage by teenagers. The services most often provided by the public libraries are reference, adult education and interlibrary loan.

The purpose of this study was to gather information on public library services being provided to and for Native Americans. Data derived from this study were used as the basis for the following recommendations. It is hoped that these findings will be used not only to understand existing library services to Native Americans, but also to

provide a basis for the expansion of these services and the provision of new ones.

It is clear from the study that a stable source of funding is needed for libraries providing services to Native Americans. Too many of the existing programs, especially in the United States, are built on soft money or depend on larger libraries for services. A successful library program needs a stable funding base from which to operate. Grants and support services from other libraries should be used to supplement the library's activity.

Because of the federal government's responsibility to Native Americans, both in Canada and the United States, it should play a major role in funding the library's activities, including construction and operating costs. This funding should be given directly to the tribes so that they may develop and operate their own library services.

Native Americans are cognizant of the importance of libraries and information services, and libraries are appearing in increasing numbers on reservations. If Native Americans are to develop and implement services which meet their special needs, it is incumbent upon the tribes to take the initiative in this endeavor.

Training needs to be made available to the staffs which are or will be providing library and information services to Native Americans. Especially in the individual tribal libraries, the staff should be Native American whenever possible. Special programs must be developed to train and certify staff, on site whenver possible, for minimal interruption of ongoing services.

More materials by, for and about Native Americans must be made available. Native Americans have a strong interest in obtaining information on their cultures. Publications should be made available in both English and the languages of the individual tribes.

The role of the states, provinces and territories in developing and providing library and information services to and for Native Americans must be defined. Comments and data provided by this study revealed that the state's role was undefined, especially in the United States, where questions of jurisdiction continually arise.

Finally, more research is needed. Little is known about: the library and information needs of Native Americans; the successes and failures of programs designed specifically to meet Native American needs; the training of librarians who either are Native Americans or are serving them; the relationship between the tribes and local, state and federal governments; and many other aspects of the entire field. Competent, informative research can help improve existing services and develop and implement new services.

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Partial List of Library Trends Issues in Print*

				Title	*Editor*	*Date*
V.	11	N.	1	Library Boards	J. Archer Eggen	July 1962
	11		2	Bibliotherapy	Ruth M. Tews	Oct. 1962
	11		3	Law Libraries	Bernita J. Davies	Jan. 1963
	11		4	Financial Administration of Libraries	Ralph H. Parker Paxton P. Price	April 1963
V.	12	N.	1	Public Library Service to Children	Winifred C. Ladley	July 1963
	12		2	Education for Librarianship Abroad in Selected Countries	Harold Lancour J. Clement Harrison	Oct. 1963
	12		3	Current Trends in Reference Services	Margaret Knox Goggin	Jan. 1964
	12		4	European University Libraries: Current Status and Developments	Robert Vosper	April 1964
V.	13	N.	1	Research Methods in Librarianship	Guy Garrison	July 1964
	13		2	State and Local History in Libraries	Clyde Walton	Oct. 1964
	13		3	Regional Public Library Systems	Hannis S. Smith	Jan. 1965
	13		4	Library Furniture and Furnishings	Frazer G. Poole	April 1965
V.	14	N.	1	Metropolitan Public Library Problems Around the World	H.C. Campbell	July 1965
	14		2	Junior College Libraries	Charles L. Trinkner	Oct. 1965
	14		3	Library Service to Industry	Katharine G. Harris Eugene B. Jackson	Jan. 1966
	14		4	Current Trends in Branch Libraries	Andrew Geddes	April 1966
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Summer, 1981, *Bibliometrics.* Editor: William Gray Potter, Assistant Automated Records Librarian, University of Illinois at Urbana-Champaign.

Fall 1981, *Preservation of Library Materials.* Editor: Gerald Lundeen, Professor, University of Hawaii at Manoa.